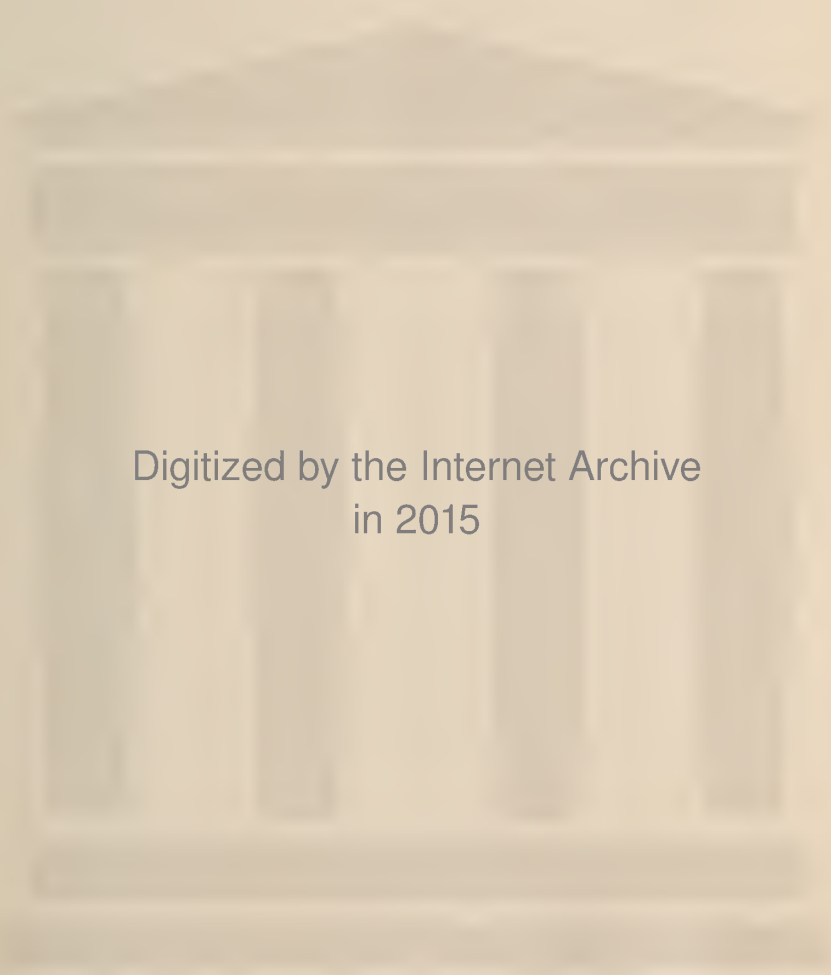


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# THE OUTLOOK OF MISSIONS

VOLUME XV

DECEMBER, 1923

NUMBER 12

**H**AIL, glorious advent, heavenly birth!  
Shout, saints, in triumph Christ appears;  
Good-will to men and peace on earth  
Shall reign throughout the golden years.

## Greetings to Our Readers

**W**ITH the December issue "The Outlook of Missions" closes its fifteenth year. These have been eventful years in the world and for the Church. We trust that in some way the visit of this monthly magazine to your homes has been a blessing. As is well known this publication is carried on by the Boards of Home and Foreign Missions and the Woman's Missionary Society of the General Synod. That it should find a place in every home of the Church all will admit who have been faithful readers of it. The leading denominations publish a missionary magazine, for they find it a necessity to keep alive an intelligent interest in the hearts of the members in the work of Christian Missions.

Beginning January 1, 1924, the subscription price will be \$1.00 per annum. There has been a growing demand on the part of many of our readers to increase the price. The reason they assign is that the magazine is worth it. But the change in price has become necessary for an unavoidable reason, viz., the greater cost for its production. It is not possible to publish the magazine with cuts, etc., for less than \$1.00, without incurring a heavy annual deficit. No magazine today sells for fifty cents per annum, or less than one cent a week. It is our hope that all the subscribers will renew their subscriptions, at the time of expiration, and gladly pay the new subscription price, for by doing so they will help to avoid any deficit in the year 1924.

*The Editors.*

## An Ambassador of the Prince of Peace

FOR more than a year Dr. Sidney L. Gulick, former missionary to Japan, has journeyed from country to country in the Far East, carrying to the Christians and Churches of China, Japan, and Korea the message of greetings, of goodwill and of a Warless World, from the Federal Council of the Churches of Christ in America. He is now once more at his desk taking up afresh the arduous duties of the Commission on International Justice and Goodwill.

The preliminary draft of his report shows that he had a remarkable time, meeting hundreds of the leaders in each country, both native and foreign, Christian and political. He was able to travel widely in China on his preliminary unofficial trip—from Shanghai through Shantung to Peking, through Shansi, in Central China, and on to the South as far as Canton. On his official visit during April and May he visited only the principal cities of Northern and Central China—Tientsin, Peking, Hankow, Nanking, Soochow, Hangchow, and Shanghai. At the latter city he attended the first annual meeting of the National Christian Council. There he delivered the Federal Council's Message to representatives of the entire Christian body of China, which numbers nearly half a million Protestant adherents.

Two months were devoted to Japan (where he made 155 addresses all told), and two weeks in Korea, in February, March and April. A short trip was also made to the Philippine Islands. On his way back Dr. Gulick spent about two weeks in Honolulu and a week in San Francisco, studying afresh the Japanese problem in those centers.

As a result of his address to the Congregational Ministers' Meeting in San Francisco, a declaration was unanimously adopted by that body on American relations with the Far East.

### AMERICA AND THE FAR EAST

This declaration is as follows:

First: We believe that the maintenance of friendly relations between the United States and the great races of the Far East is a matter of vital importance for the decades and cen-

turies ahead and that to this end there should be no legislation in the United States establishing discrimination against any people residing in the United States on account of race, color or religion.

Second: We believe that for the most effective promotion of Americanization of all the various races and peoples in the United States, provision should be made at once by Congress for raising the standards of naturalization and that opportunity for citizenship, through naturalization, should be opened to all who are duly qualified regardless of race. The question of naturalization is not to be confused with that of immigration. While immigration from various countries should be carefully regulated, all people who are lawfully in the United States and who plan to remain a permanent part of our population, should be permitted to become citizens—without regard to race, color or religion.

Third: We believe that the proposal to deny to American born children of Asiatic parentage the constitutional right of citizenship, is fraught with grave peril and should be strongly opposed. Instead of solving in any degree present problems, a Constitutional Amendment on the lines proposed would but aggravate them and would also create new difficulties.

### A Question for You and for Me

HOW could it be—on that long ago—  
As the Saviour lay in His manger  
low—

That men failed to hear the angels sing  
Their praises to the Saviour-King?

How could it be?—For again and again,  
I think of His love for the children of  
men.

But they saw not the look in His loving  
eye—

And so in haste they passed Him by.

Do we know Him now as Saviour-King?  
Do we through our love—much tribute  
bring?

Or like men of old—who heard not the  
sigh—

Do we also in haste, just pass Him by?

Shall we then hold His hand—and go  
along—

With faith and love, and filled with song—  
Reaching for the hands of those who  
stray—

Loving them, guiding them all the way?

ELIZABETH W. FRY.



### Distinguished Guest from France

THE Reformed Church in the United States had the pleasure of having as its guest the Rev. Gabriel Vernier, of Chateau Thierry, France, who spent the month of October in America. Mr. Vernier comes from a line of Reformed ministers. His father, grandfather and

eration of Reformed Churches of France for the Memorial Church which our denomination is building in Chateau Thierry. He addressed the Ohio, Pittsburgh, Potomac and Eastern Synods; also visited our educational institutions at Tiffin, Dayton, Lancaster, Frederick,



REV. GABRIEL VERNIER, PASTOR OF THE REFORMED CHURCH, CHATEAU THIERRY, FRANCE, AND FAMILY

great-grandfather were ministers in the Reformed Church in France. He has four brothers in the ministry and fourteen cousins. He is at present the pastor of the Reformed Church in Chateau Thierry and Monneaux, and he came to America at this time in order to express the gratitude of his congregation and of the Fed-

Allentown and Collegetown. He spoke in a number of our Reformed Churches and participated in the dedication of the Schaff Building in Philadelphia. He greatly endeared himself to the affections of the ministers and members of the Reformed Church who were fortunate to make his acquaintance. He is a cultured,

polished gentleman, and a man of fine literary and musical attainments. He returned to his own country on November 3rd, sailing with Lloyd George on the S. S. Majestic, bearing with him the best wishes and fervent prayers of his many new friends in America. Just before sailing he wrote the following letter:

NEW YORK CITY, November 2nd, 1923.

Dr. Charles E. Schaeffer, Chairman  
of the National Service Commission,  
Schaff Building, Philadelphia.

Dear Brother:

Before sailing to France I want to thank you and the members of the Com-

mittee, *most heartily* for having given me the great privilege and the great pleasure of coming to America to visit your churches. Everywhere I have received the most cordial welcome. Everything I have seen has interested me very much. It is wonderful, indeed, to see how your Reformed Church in the United States is working at home and abroad.

When in France I will tell of all I have seen and heard, and I will set to work to get everything ready for the dedication of the Memorial Church, when we shall have D. V. the great joy of meeting again. *Au revoir! et merci!*

Yours very fraternally,

(Signed) GABRIEL VERNIER.

### A NATIONAL HOME MISSIONS CONFERENCE

FOR the first time in the history of the co-operative movement represented by the Home Missions Council and the Council of Women for Home Missions, specialists as the spokesmen of the sixty-two co-operating Home Mission Boards will meet in December, for a popular consideration of the problems now vital in American social and religious life. This interdenominational gathering, to be known as the first National Home Missions Conference, is the response of the National Home Missions Boards through their two Councils to the invitation of the Missions Committee of the Federation of Churches of Rochester, N. Y., making possible a program of unusual interest.

The Conference will open with a pageant Friday evening, December 7, that will be interpretative of the meaning of modern Home Missions. "The Coming Generation," "The Home and School," "For America: A Career of Leadership," and "A Christian Code for the City" are general themes for round table discussions Saturday morning. These educational features of Home Missions will bring together school teachers and parents, high school students, civic and social workers, ministers, and other leaders in community work. A six o'clock dinner for men has been planned for Saturday, to be followed by two addresses, "Christianity Mastering the City Life of America" and "The World Reach of Home Missions."

Sunday, December 9th, will be Home Missions Day in the Churches and Sunday Schools of Rochester and it is expected that as many as sixty speakers representing National Home Mission Boards will be assigned by the local committee to the various Churches of the city. Sunday evening these speakers will be mobilized for community services in towns outside of Rochester. A young people's mass meeting has been planned for Sunday afternoon.

Two simultaneous conferences, one on "New Americans" and the other on "Country Life Work," will be held Monday, December 10th, followed by denominational luncheons at noon. In the afternoon a mass meeting for women and a general mass meeting in the evening, called to consider questions pertaining to the conservation of the nation's child life and Christian co-operation between races complete the four days' program. In the treatment of subjects named above and others equally as opportune the discussions will be led by men and women who not only are leaders in their own denominations, both North and South and in Canada, but are recognized authorities for all Protestant bodies in their own work.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

**T**HOU art coming, O my Saviour, Thou art coming, O my King,  
In Thy beauty all resplendent; In Thy glory all transcendent;  
Well may we rejoice and sing: Coming! in the opening east  
Herald brightness slowly swells; Coming! O my glorious Priest,  
Hear we not Thy golden bells?

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## In Memoriam

Two of the Home Mission workers have been called to their heavenly reward within the last month. One of these was Mrs. Elizabeth Basso, a Hungarian Deaconess, who at the time of her death was working in the Pine Street Hungarian Congregation in Bridgeport, Conn. Mrs. Basso was the widow of a Hungarian minister and showed great devotion to her Lord and to the Church which she loved and served for many years. She labored as a Deaconess under the Board of Home Missions first at East Chicago and then later on was transferred to Bridgeport, Conn. Her remains were laid to rest at Lorain, Ohio.

The other faithful worker was Rev. T.

F. Stauffer, of St. Joseph, Mo. For many years Brother Stauffer labored as a Missionary in the bounds of the Interior Synod. He went West in the flush and vigor of young manhood and lived the best part of his time in serving Mission churches in this area. There was no one more devoted to the spread of the Kingdom in the Mid-west. In addition to serving a number of Missions in this field, he also acted as the Stated Clerk of the Interior Synod for many years. The last few years, on account of the disabilities of old age, he was a Missionary Emeritus and served as supply pastor when occasion or strength permitted. His body was laid to rest at Sioux City, Iowa, where he labored as a Missionary for a number of years.

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## Home Missions in the Synods

**T**HE District Synods met during the months of September and October. The first of these, the German Synod of the East, met the first week in September, and the last of them, the Eastern Synod, the last week in October. The General Secretary attended all of them with the exception of that of the German Synod of the East. Each body gave due attention to the cause of Home Missions. The Standing Committee on Home Missions always brought in a clear, concise and comprehensive survey of the work and had formulated excellent resolutions and recommendations for adoption by the Synod. The three German Synods in the West, namely, the Northwest, the Central and the Midwest, voted to merge their two Boards, the Board of Home Missions and the Board of Church Erection Fund,



REV. T. F. STAUFFER

into one and then become a Department to be known as the Department of the Northwest of the Board of Home Missions of the General Synod. This is a decided step in advance and will serve to unify the work of Home Missions in the denomination in a way in which it has never been done in all of our previous history. The details of the merger will be worked out and in the course of another year the unification of this work will be an accomplished fact. Great credit for this movement must be given to Dr. T. P. Bolliger, the present General Secretary of those Boards, and the Rev. G. D. Elliker, a former General Secretary.

### Evangelist Installed

Rev. Ernest N. Evans, of Evans City, Pa., was installed as the Evangelist of the Pittsburgh Synod on Wednesday evening, October 17th, in connection with the meeting of the said Synod at Greensburg, Pa. The call and acceptance thereof were read by the Chairman of the Synodical Committee, Dr. Paul J. Dundore. The charge was delivered by Dr. Charles E. Schaeffer, representing the Board of Home Missions and the Commission on Spiritual Resources and Evangelism. The installation proper was conducted by the Presi-

dent of the Synod, Rev. E. D. Bright, after which Rev. Mr. Evans delivered an address on "The New Note in Evangelism." The Reformed Church has now two full-time Evangelists—Dr. R. C. Zartman, in the Eastern Synod, and Rev. E. N. Evans, in the Pittsburgh Synod. Both of them are laboring under the supervision of the Commission on Spiritual Resources and Evangelism.

### The Budget

LAST May the Board of Home Missions presented an itemized Budget of its needs to the General Synod which met in Hickory. The Budget has now been considered by the District Synods and is being passed on down to the Classes and the local congregations. The sum total of the Budget for Home Missions is \$476,000. When looked at in the aggregate this seems to be a very large amount of money for a single Board to spend in a given year. But on a close study of the various items in the Budget it will become apparent that it is not an exaggerated nor a padded arrangement. The Board is actually spending that money now. It must be evident to those who have been watching the growth of the Home Mission enterprise that it is no longer a one-track affair, but that it branches out into almost every department of church life and activity. Home Missions means the mission of the Church at home. In some cases brethren were inclined to think of Evangelism, Social Service, Missionary Education, Deaconess work as overhead, instead of legitimate and direct Home Missionary activities. When once the Church senses the largeness of the task and the urgency of the needs and the stupendous importance of the whole enterprise, there will be a more generous response.

In some sections of the Church there is hesitancy in accepting the Budgets of the Boards because of their apparent excessive amounts. The whole apportionment totals a trifle more than one million dollars a year. This sounds very large in its entirety, but when the amount is distributed among 340,000 members of the Reformed Church and when it is brought down to a daily basis, it is dis-



REV. ERNEST N. EVANS

covered that the amount is actually less than one cent a day. This reduces it to the cheapest thing that is going on in the world, for you can buy absolutely nothing with one cent today. It has no purchasing value. You can't buy a newspaper. You can't do anything with a penny except send the gospel to Home and Foreign Mission lands, and if everybody in the Reformed Church would give one cent a day, the whole apportionment would be raised and the work of Missions at home and abroad would go forward by leaps and by bounds, and the coming of the Kingdom would be greatly hastened.

### Conference of Home Missionaries

A half-day conference of the missionaries of Eastern Synod and their delegate elders was held in the Schaff Building on Monday afternoon, preceding the opening of the annual sessions of the Eastern Synod, October 30th. There were thirty-two present representing twenty-one missions.

The program had been arranged by Superintendent Mullan after consulting the missionaries by questionnaire. It provided for four conference periods covering Community Relations, conducted by Dr. Carl H. Barnett, Secretary of the Community Relations Department of the Federal Council of Churches; Religious Education, conducted by Dr. C. A. Hauser, Educational Superintendent of the Publication and Sunday School Board of the Reformed Church; Young People's Work, conducted by Miss Catherine A. Miller, Secretary of Young People's Work of the Publication and Sunday School Board of the Reformed Church; and a Discussion Period on questions previously sent to the Superintendent by the missionaries in which Dr. Schaeffer, the General Secretary, and Mr. Wise, Treasurer and Superintendent of the Church Building Department, took part.

The conference voted to request the holding of a similar conference next year.

"I like THE OUTLOOK OF MISSIONS very much and have been telling my friends about it. Have prospects for other subscriptions later."

AGNES B. McDONALD.

### Twentieth Anniversaries

Emmanuel congregation, York, Pa., Rev. Oliver S. Hartman, pastor, celebrated the 20th anniversary of the organization of Sunday School and Church, October 7 to 14. Rally Day was observed October 7, with Rev. Murray E. Ness, of Westminster, Md., a son of the congregation, as speaker. During the week the following former pastors were present and spoke to large audiences: Revs. Robert Lee Bair, John C. Raezer, Joseph S. Peters and Charles E. Meyers. The services came to a close with a largely attended Communion on October 14. The program rendered on Wednesday night by the Church choir and Sunday School orchestra was of a high order. A unique feature of the celebration was the completion of a very fine modern parsonage adjoining the Church lot. The pastor and family are now occupying this new house, situated on the most prominent corner in the eastern section of the city.

\* \* \*

On Saturday and Sunday, October 20-21, the congregation at First Church, McKeesport, Rev. A. M. Billman, pastor, celebrated the 20th anniversary of the laying of the corner-stone of their present church building. It was made the occasion for the home-coming of former pastors and former members and the large response to the invitations sent out proved that the church has a very warm place in the hearts of a large group of people who are either now connected with it or were members in former years. Dr. H. D. Darbaker, of Emlenton, Pa., the first pastor of the congregation when it was organized in 1882; Dr. David B. Lady, of Arendtsville, who was supply pastor during the World War period, and Mrs. Aaron Noll and Mrs. Emma Smith, wife and daughter of a former pastor, all returned. Rev. A. H. Smith, of Littlestown, sent a letter of greeting and congratulations and Chaplain Paul B. Rupp, of Fort Amador, Balboa, Panama, sent a cablegram.

Saturday evening was Auld Lang Syne night. Rev. Julius Melegh and a large delegation from his Church, the Hungarian Reformed Church of McKeesport, were present and sang two very beautiful hymns in the Hungarian language. The



rest of the program was made up of reminiscences of the old days, together with musical numbers by present and former members of the congregation. The women of the Church entertained all of the guests at a delightful reception in the Church basement.

On Sunday Dr. Darbaker and Dr. Lady preached fine sermons and Mr. Joseph S. Wise, Treasurer of the Board of Home Missions, brought the greetings of the Board that has so nobly stood by this congregation through its checkered career of 41 years.

### The Sporting Parson

St. Paul's Church, Roanoke, Va., claims the distinction of having two all-round sports equal to any two in the denomination in the persons of the Rev. A. R. Tosh, pastor, and B. W. Stonebraker, Sunday School superintendent. When the trout season opens you will usually find them among the first to get out their rods and hit for a mountain stream. When the bass season opens they are gone again. When baseball season opens they are a hard combination to beat, with the preacher on first base and the superintendent behind the bat. The preacher recently made 3 home runs in one match game. At tennis he is "right there." At duck pin bowling they will "take on" any two, the superintendent for a number of years being a member of the champion team of the South. At quoits they are a hard pair to beat. At football they are "on the job," one of them being a past captain of a team. At entertaining, with the able assistance of Dr. W. P. Weaver, one of their deacons, they can give correct imitations of most any vaudeville star. At hunting they are always in season, no matter what kind of game. They recently took some of the men of the congregation and 11 dogs on a night hunt into the Blue Ridge Mountains, catching everything from opossums and ground hogs to skunks, getting home at 4 A. M. It is also very evident they are talented in another line, as under their leadership the congregation has increased its membership over 50%, and at the recent Rally Day service, the Sunday School had the largest attendance in its existence.

### NOTES

Miss Kathryn Y. Allebach has resumed her work as Deaconess in the Mission at Winchester, Virginia, after an absence of some months. Community Recreation Classes for girls have been started and have met with splendid response. These classes are conducted three afternoons of every week, and there is an evening class for women.

\* \* \*

On Thursday evenings, from 6.30 to 8 o'clock, the Sunday School room of Grace Mission, Chicago, is open to the children of the entire community, at which time religious training is given. Miss Ina M. Jackson is the Deaconess.

\* \* \*

Announcement has just been received of the marriage of our Missionary in the South Fork Charge, N. C., Rev. John B. Swartz to Miss Addie Z. Hengey, a member of the Telford, Pa., Church. Our very best wishes go out to these friends.

\* \* \*

Rev. E. H. Romig, pastor of our Mission at State College, Pa., reports that he has received 47 affiliate membership forms filled by home pastors of students at State College. He has signed 100 excused-from-chapel cards. Several socials and dinners have been held by the congregation and have been very well attended by the students. On Sunday, October 14th, 202 persons communed, of which number 84 were students.

\* \* \*

Two catechetical classes are in training at Christ Church, West Hazleton, Pa., of which Rev. E. F. Faust is the Missionary; one class of 19 is training for confirmation, and the other is a Junior class of 18.

\* \* \*

Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio, reports that October was a month of visitation. The pastor and officers have been out every available day calling on members and non-members. Over one hundred families were visited during the month. The chief aim was to arouse interest in church work and attendance.

\* \* \*

The Evangelist Gypsy Smith is conducting revival services in the city of St.

Joseph, Mo., and the pastor of our Mission in that place, Rev. J. B. Bloom, reports that he and his people are co-operating with a fine spirit.

\* \* \*

Mrs. J. R. Kerr, of Kansas City, Mo., has been secured as assistant to our Missionary, Rev. H. L. V. Shinn, of that city. Mrs. Kerr is a graduate of the Tralle School, also of the Training School of the International Council of Religious Education, and has taken one year of graduate work in the Kansas City National Training School for Deaconesses and Missionaries. She has been a teacher in the Kansas City Graded Union School for four years, also in the School of Religious Education for three years, and the Principal of the Ivanhoe Week-day School of Religious Education for two years. In addition to all this she has had practical experience in every department of church work, and is proving a most valuable assistant.

\* \* \*

The fall activities of Tabor Church, Philadelphia, Rev. Elam J. Snyder,

pastor, have begun very auspiciously. 24 new members have been admitted, and almost 40 new Sunday School enrollments have been secured since September 1. Audiences both in Church and Sunday School are larger than ever. The fall Communion was well attended. The annual Men's and Boys' Banquet was held on October 25. The congregation has now surpassed the 200 mark in membership.

\* \* \*

On Sunday, November 4th, all the Hungarian Reformed Churches in the Chicago District united in celebrating the Twenty-fifth Anniversary of the South Chicago Hungarian Church. Rev. Eugene Boros serves this Mission and is also pastor of the Burnside Hungarian Church. Rev. B. Bertok, of the Hungarian Reformed Church at Gary, Ind., led in prayer, and Rev. Alex. Mirese, pastor of the Hungarian Reformed Church at East Chicago, preached the sermon. Splendid music was rendered by the choirs of the South Chicago and Burnside congregations. As all the people of



SUNDAY SCHOOL OF HUNGARIAN REFORMED CHURCH, CHICAGO (BURNSIDE), ILLINOIS. REV. EUGENE BOROS, PASTOR



the three Chicago Hungarian congregations came very gladly to the assistance of the South Chicago Church, the collection was \$900, and will be used for the renovation of the old building.

\* \* \*

Some changes have been made in the personnel of the staff of the Jewish Mission in Brooklyn, New York, of which Rev. G. H. Wulfken is the director. Both Mrs. Lohman and Miss Schaufleberger, who have assisted since the beginning of this work, have been compelled to give it up. Mrs. Frank, a Hebrew-Christian, has been employed for full time service and she will be assisted by Miss Franz, who for nineteen years was a missionary to China under the Presbyterian Church, and by Miss Kunz, who has been doing personal work among the Jews for a number of years. In addition to the work already being done, Mr. Wulfken expects to start a mothers' meeting and a class for working girls. Mr. Wulfken also reports splendid success with his street meetings.

\* \* \*

Miss Alvena C. Hannig, the Deaconess of Trinity Church, Detroit, Mich., reports as follows: "During the month we conducted Week-Day Religious School for the children each morning before public school from 8.30 to 8.45. Our enrollment has increased from 3 to 46. On days when there is no public school the children ask if they 'can't please come to church school because we could stay longer.' We have time for a song, prayer, a short story and sometimes a little hand-work each morning."

\* \* \*

St. Paul's Church, Juniata, Pa., Rev. John K. Wetzel, pastor, reports the following: New Song Books in Junior and Adult Schools; Harvest Home Festival with gifts to Hoffman Orphanage; \$25 to support of Mrs. Meta Bridenbaugh Beck in China; \$35 to Japanese Relief; splendid observance of Rally Day and Young People's Day; a large Autumn Communion, and 10 accessions to the Church.

\* \* \*

Sunday School superintendents are requested not to throw away wall rolls of Bible pictures after their use, or any kind of materials that can be used for religious

teaching in our Hungarian Reformed Churches in the United States. These Churches would be very grateful for any such materials, which can be sent to Rev. G. Takaro, 344 E. 69th street, New York City, pastor of the First Magyar Reformed Church in that city, and president of the Eastern Hungarian Classis of the Reformed Church in the United States.

\* \* \*

The young people of St. Peter's congregation, Lancaster, Pa., Rev. Robert J. Pilgram, pastor, recently conducted a special evening service entitled "The Question," in celebration of Young People's Day. It included short speeches by John C. Truxal, last year's President of the C. E., and William Toth, the present President. One of the October speakers in St. Peter's was Rev. J. M. Mullan, Supt. of Home Missions. Prof. Paul M. Limbert has taken charge of the Church School, and it is expected that he will have fine co-operation in his leadership. The present enrollment is 169, with an average attendance during September of 117. Rally Day was celebrated September 30, with an attendance of 146. Prof. Limbert spoke. An offering of about \$35 was received for the Foundation Fund pledge. At this service a rising vote of thanks was tendered Dean H. R. Omwake, who recently resigned as Supt. of the Church School, and also Mr. E. Taney Zacharias, who has yielded his position as principal of the Children's Division. These leaders have given excellent service, and the school keenly regrets their resignation. The first of a series of monthly illustrated missionary lectures was given October 7, entitled "The Menace of Mohammedanism." The lantern and screen were kindly loaned by the Rev. W. S. Nichols, pastor of the M. E. Church. The congregation hopes to purchase a lantern and screen in the near future.

\* \* \*

After a summer of unusual inactivity in the work, Christ's Memorial Church, West Hazleton, Pa., Rev. E. F. Faust, minister, has taken on new life. On August 25 the whole congregation was rallied to serve dinner for 1,800 people of the Hazle Brook Coal Company in Hazle Park. 140 persons were needed for this work. The spirit of co-operation was here manifest

and was pressed for larger Church activities. All auto owners of the congregation were invited to head the autos toward the Church September 9, bringing their families and some who were non-attendants. The response was fine, and effected a 50% increase in the September Church attendance. The ladies in charge of the Beginners' and Primary Departments of the Sunday School gave an outing for the children of their departments September 15, with a large number of the little folks present. September 22, the ladies of the Church gathered at the home of an unfortunate family of the Church, spent a social half day, and left a quantity of provisions and a well-filled purse. Harvest Home services were held September 23. The Church was beautifully decorated with the choicest fruits and flowers. Attendance was unusually large, and the offering very liberal. A large Catechetical Class was organized, with other classes for religious instruction on weekdays in course of organization.

\* \* \*

The following is taken from the issue of October 8th of *The Ashtabula Star-Beacon*:

### Big Program at Dedication of New Parsonage

Conneaut, October 8.—Dedication services for the new parsonage of the Hungarian Reformed Church, corner Lake road and Harbor street, opened at 10 A. M. Sunday when the first service was held in the church for the day, the three officiating pastors, Rev. A. Varady, of Youngstown, prospective pastor of the church at Erie; Rev. Frank Ujlaki, of Lorain, and Rev. E. A. Vecsey, pastor of the local church, entered the edifice through two lines of young women dressed in Hungarian costumes, who lined either side of the walk to the main entrance.

Rev. Varady opened the service with prayer, after which Rev. Ujlaki, who was the first pastor of the local church, preached the sermon. Then the assemblage, consisting principally of church members from Conneaut, Ashtabula, Lorain and Youngstown, went to the new parsonage next door where Rev. Ujlaki gave the blessing in the name of the Hungarian Western Classis. More than 250

attended the services, taxing the church to capacity, and after the dedication of the new manse, a banquet was given in the basement of the church when 100 adults and 50 children took part. Charles Esterhay, local business man, acted as toastmaster and called upon R. R. Richardson, superintendent of the Pittsburgh & Conneaut Dock Company; Mayor D. S. Brace, chief executive of the city; Dr. Harold Wilson, president of the Chamber of Commerce; Steve Fulop, of Lorain, head elder in the Lorain Church; Rev. Ujlaki, the former pastor, and Albert E. Hall, of the Conneaut Mutual Loan & Trust Company.

In the afternoon a memorial service was held for the 13 Hungarian patriachs who gave their lives for Hungary October 7, 1848, when they were assassinated by the Austrian Government in the City of Arad. Prayer was offered by Rev. Vecsey and the services were conducted by Rev. Ujlaki. The 13 patriachs were represented by the following 13 young women in native Hungarian costumes: Betty Sabo, Julia Kovach, Lina Horvath, Helen Stofko, Helen Getsey, Zella Petro, Rose Bino, Helen Groney, Jay Kovach, Pearl Czompoly, Julia Sabo, Elizabeth Erdely and Mary Takach.

A theatrical performance in observance of the sacrifice of these renowned Hungarians was given in the church basement at 7.30 P. M.

Representatives were present from Cleveland, Fairport, Lorain, Ashtabula, Erie and Youngstown.

This parsonage cost approximately \$5600 and was financed entirely by the Hungarian Mission. A contribution of \$1000 was received towards the cost from the Pittsburgh and Conneaut Dock Company, and in the letter accompanying the check, Mr. R. R. Richardson, the General Superintendent of the Company, made the following statement:

"The writer has observed with much interest your work in connection with the construction of your church edifice and parsonage, and is much gratified at your success in establishing this institution in the community. We commend your earnest endeavor and feel sure that your church will be a blessing for your members and that it will have a fine influence for good in the community."

## Hungarian Vacation Bible Schools

D. A. SOUDERS

THE reports from these schools have just come to hand. It would be interesting and helpful to publish them in detail, but space and cost forbid, so the following totals must suffice. There were 46 schools in session during July and August, five days in the week, and on an average five hours a day. There were in attendance 4,423 children, ranging in age from 5 to 16 years, of whom 3,318 were under 12 years, and 1,105 over 12 years of age. The subjects taught and number of pupils studying same were: Memorizing and singing the Psalms, 4,423; Bible Stories, 3,120; History of the Hungarian Reformed Church, 1,005; History of the Reformed Church in the United States, 841; Catechism, 529; Confirmed, 528. There were 83 teachers, including ministers and their wives. The total expense of the schools was \$5,378, of which amount the Board of Home Missions paid for teachers \$1,025, and the congregations paid the rest out of tuition fees ranging from 25 cents to \$2.00 per month, according to the ability and liberality of the parents. No child was excluded for lack of tuition.

Fine statistics, we hear someone say, but what do they signify? Among other things they signify that the idea of such schools is familiar and acceptable to the Hungarian people in America. The instruction was given in the Magyar language, and of course sentiment for this language had much to do with the large attendance, which included children from Lutheran, Roman Catholic and Greek Catholic families. It is, however, significant that the instruction was so largely religious and all had to submit to the same curriculum.

A word about the teachers is significant. Most of the pastors took a leading part in this work. Many of them were men trained for this special work. They were teachers in congregations at home and became ministers after they came to America. Some of the wives of ministers who taught were deaconesses in Hungary, or normal school graduates and teachers here before marriage, and others were high school graduates. Then came also the

Hungarian students from our seminaries and colleges to teach for two months. The schools were closed with a "commencement" on Sunday, when the children to be confirmed were examined before the congregation and the rest showed by recitation or pageant what they had learned during the vacation.

The attitude of the parents is significant. Magyars are proverbially interested in the welfare of their children. They are to be as well educated as circumstances will permit, and in this education religion is to have a prominent part. They see to it that the children attend even during vacation; they contribute liberally for the support of the school, and if the "commencement" pleases them they usually send the student teacher back to school with a liberal gift in money and invite him back to spend Christmas vacation with the congregation.

All this sounds very well, but it might be better. There is still a lack of books and literature adapted to the conditions and times in which these children will spend their lives. This must be wrought out by united efforts of the Hungarian ministers and the Educational Department of our Sunday School and Publication Board. The teachers trained in Hungary, as well as the young men and women from our colleges, will profit by instruction in American methods of Church work and Evangelism. They need teacher training either in the schools or the congregations where they worship during school term. We shall expect them to join Teacher Training Classes for this purpose. Then, too, we know that there are in every Hungarian congregation a number of bright young men and women who are or have been in high school, who should be in Teacher Training Classes and Mission Study Classes in their own congregations under the instruction of the pastor. What with the interest shown in religious education and the personal material available these Daily Vacation Bible Schools may easily maintain first rank among the D. V. B. Schools of their respective communities. Some are already credited with this distinction; let them strive to maintain it, and let others struggle to the front.



## HUNGARIANS IN AMERICA

By the REV. CHAS. E. SCHAEFFER, D.D.

THERE are probably one million Hungarians in America. They began coming in large numbers during the latter part of the eighties and settled in Western Pennsylvania, in Northern Ohio and in the Calumet region around Chicago. It was in 1890 that some of these Hungarian families came to Dr. John H. Prugh, pastor of Grace Reformed Church, Pittsburgh, and requested the ministrations of the gospel in the baptism of their children, in the burial of their dead and in their marriage ceremonies. It was in this way that the attention of the Reformed Church in the United States was directed to these people of the Reformed faith in our midst.

Definite religious work was taken up among them by the Reformed Church in 1891, and the first Hungarian Church in America was established at Cleveland, Ohio, and the second about three months later in Pittsburgh, Pa. For a period of ten years the Reformed Church was the only Protestant denomination that concerned itself about these people. The Presbyterians started their work in 1900; then others started to do work among them—the Presbyterian Church South, the Reformed Church in America, the Lutheran Church, the Baptist Church and the Episcopal Church. In all there are about 96 Protestant Hungarian Churches, with about that many ministers. Of this number 52 belong to the Reformed Church in the United States. In the illuminating study of "The Magyars in America," by Dr. D. A. Souders, a very complete and detailed tabulation of the statistics of these various denominations is given, also of the Magyar Catholic Churches, of which there are 46.

It is estimated that there are about 30,000 members belonging to the Reformed Church. There are less than 13,000 belonging to all other Protestant bodies in America. The Sunday School work is not as highly organized and developed among these people as in some of our American Churches. They are, however, stressing the matter of religious education and were the first in this country to start

the Daily Vacation Bible Schools. These Vacation Bible Schools are largely attended during the summer months and great interest is being manifested in them. The Hungarians are now beginning to send their young men and women into our American colleges to receive higher education. Sixteen young men are studying in educational institutions at Lancaster, seven of whom are preparing for the gospel ministry. There are a number at Central Theological Seminary, Dayton. Several religious papers are circulating among these people. *The Reformatosok Lapja* is edited by Dr. A. Harsanyi, of Pittsburgh, Pa., under the auspices of the Publication and Sunday School Boards of the Reformed and Presbyterian Churches. There is also a Sunday School lesson paper published, called the *Gyermek-Kert*. Almost every one of the Hungarian congregations has a Deaconess, and also a teacher, who usually is also the organist. The Church continues to be the center of the social as well as religious life of the people, and while the services are conducted in the Hungarian language, except the Sunday School, in many instances the next generation will be almost entirely English and will take its place along with the leaders in Church and in State. In some of our educational institutions the young men are taking prizes in certain departments and are making us conscious of the fact that there is a strong, virile, aggressive and enterprising race in our midst to whom by ties of spiritual kinship we are closely allied.

### BOOK REVIEW

*Some Boys and Girls in America.* By Margaret T. Applegarth. Published by George H. Doran Company, New York. Illustrated. Price, \$1.50 net.

This gifted author makes her stories very interesting, both by her charming manner of telling, and her expressive ink decorations. One may be rather surprised to discover how many different varieties of boys and girls she has found in America. They are all so worth while, so promising and so important, that it is well to learn more about them. This book has a lot of information, and one can feel the author's sincere sympathetic touch on every page.

### Observations of the Treasurer

J. S. WISE

UNQUESTIONABLY the most important subject before our Reformed Church, other than its local problems, is the consideration of the budgets of its Boards. These Boards are given definite tasks to perform. Were they to shirk them they would be justly open to criticism and censure.

They have, however, heroically sensed their respective tasks and without flinching undertaken what, in their judgment, is the undoubted responsibility of the Church they are chosen to serve. They are the eyes, ears, hands and feet of the entire church; seeing, hearing and doing its common work, at home and abroad. That is what they have been elected to do and that is what they are trying honestly to accomplish.

In order to carry on this work, as it should be done, each Board submitted its budget of needs in its report to General Synod. Their adoption by that great and representative body was not perfunctory, but only after most careful scrutiny and deliberation.

The Home Mission Board had to stand the brunt of the battle. Not because its work is of lesser importance, but because it happened to come up first in the order of business. Its great achievements of the last triennium were highly commended. Whatever criticism was offered was of local import and, of course, that is to be expected. Any Board whose work is close at hand cannot escape it, for it is quite natural to criticise, and sometimes condemn, that which is close at hand and commend that which is far away and out of sight. Suffice it to say that the Board was given a clean sheet and its budget handed down to the Classes for consideration, and its adoption recommended.

At this writing I record with joy and gladness the general adoption of the budget by the Classes west of the Alleghenies and by most of those east of the mountains whose meetings have been held thus far. Most of the objections, however, are to be found in this Eastern belt. I have listened to many of the arguments against the increased budget, but

so far have heard none that were based upon stronger ground than an implied desire to get out of what some consider too big a task. Of course, some people object. They always do. I have heard of one good, faithful pastor who objected on the ground that he had some members (widows and washerwomen I think he said) who could not afford to pay their share. There's the rub. Too long have we been measuring the King's Business on the *share* plan and then basing the *share* on the income of common labor and have been steadily overlooking the fact that since eighty cents for Home Missions was adopted in 1914, the laborers' wages have been increased threefold and over.

I would like to quote some figures to show how badly the full budget for Home Missions is needed, but I think that has already been made sufficiently plain. It is very unfair, however, to talk of heavy overhead expense unless we are sure of our figures. That I may correct any wrong impressions I gladly submit the following illuminating statement of facts as revealed by the Triennial Reports, viz:

Expenditures disbursed in the following proportions for the Triennium ending March 31, 1914:

For Missions and Church-buildings .....	88.3%
For Executive and Office Expense .....	7.7%
For Educational Purposes .....	2.5%
For Miscellaneous Objects (mostly moneys passed through the Board for objects other than its regular work, such as hospitals, orphanages, etc., including Interest) .....	1.5%
	<hr/>
	100.0%

For Triennium ending March 31, 1917:

For Missions and Church-buildings .....	82.2%
For Executive and Office Expense .....	7.5%
For Educational Purposes .....	3.1%
For Miscellaneous Objects and Interest .....	1.2%
	<hr/>
	100.0%



For Triennium ending March 31, 1920:	
For Missions and Church-buildings .....	83.2%
For Executive and Office Expense .....	8.6%
For Educational Purposes .....	3.3%
*For Miscellaneous Objects and Interest .....	4.9%
	100.0%

For Triennium ending March 31, 1923:	
For Missions and Church-building (including Evangelism and Social Service) .....	88.7%
For Executive and Office Expense .....	5.6%
For Educational Purposes .....	2.0%
*For Miscellaneous Objects .....	0.2%
*For Interest and Discount .....	3.5%
	100.0%

\*The Interest account has grown largely because of unpaid pledges overdue from the Forward Movement.

\* \* \*

In the study of the budget it must not be overlooked that all the expenses of the Church-building Department must be taken into account and since that Department shows expenditures of \$946,149.13 in the last triennium, after eliminating its Bills Receivable account, Bonds paid and General Fund account, it is evident that it plays a very important part in determining overhead percentages. The actual expenditures for the Triennium after striking out transfers and payment of notes and bonds in both departments were \$1,667,658.72. This amount then becomes the divisor for figuring the percentages.

The Budget itself is a frank and fair estimate of the Board's needs and it is impossible to ascertain with any degree of accuracy what the several percentages will be until the Building Department items are known. They are so variable and so dependent upon the income from Church-building Funds and the Forward Movement that it is sheer folly to name such percentages in advance. We must be content with the figures of a series of years as shown above.

In October I spent several days in "My Old Home Town." The City of Reading,

one of the strongholds of the Reformed Church, celebrated its 175th Anniversary with pageant, parade and pomp. I had a glorious time. The old town "did itself proud" and I rejoiced. I saw the old fire pump, the old horse car and many other things that were quite common when I was a boy. But they are gone forever. Let me quote an editorial that appeared in the Reading *Herald-Telegram* of October 13th. It tells its own story and answers my questions as to why the Board needs more money:

"Seeing the old horse car, last week, some pessimist wailed, 'but where are the old five cent fares?' The wailer must have ignored the seven cent car that immediately followed it in the procession. The seven cent car is capable of giving him about three times the service of the old horse car and that service costs only two cents more. It might also have been asked, 'Where are the old five cent era wages?' The seven cent car pays nearly if not more than twice as much to those who handle it as did the old jingle box of the seventies.

"Why is it that people are always wailing and gnashing their teeth about the good old days when things were cheap? The children of the people who used to pay five cents for a street car ride and thought it a lot of money are now riding in motor cars. In "the good old days" when the best meat was twelve cents a pound, and when eggs and poultry were on the same scale, the majority of people could not buy as much as they do today. When suits of clothes averaged from ten to twenty-five dollars, there were not half as many sold in proportion to the population. Everything is easier to get and everybody has more than when the good old price prevailed. It may be hard to explain it, as an economical phenomenon, but it is true. It cannot be said either that it is due to wild and reckless spending and because we are living beyond our incomes and rushing towards general bankruptcy, for there are many evidences that never were our people more thrifty. The records of savings accounts, in the banks of the nation, show that between seventeen and eighteen billions of dollars have been laid aside for the rainy day."

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

**James M. Mullan, Executive Secretary**

### Citizenship Conference

A REMARKABLE gathering of representative citizens from all parts of the country was held at Washington, D. C., October 13-15, for the purpose of testing the sentiment of the country for or against the modification of the Volstead Act and the enforcement of the Eighteenth Amendment so strongly antagonized by opposing forces. It was a great conference uniting in a most marked degree high intelligence and conscientious zeal, and pledging the religious and moral forces of the nation to support the Constitution and to enforce the laws of the land.

Among the speakers, all of whom were men of note, were President Coolidge, Governor Pinchot and Senator Borah.

The proceedings of the conference will be of tremendous importance in helping to direct the forces that make for the success of Prohibition, and will be made available in printed form. The Committee on Educational Policy declared:

"We must undertake a systematic, comprehensive, scientific, persistent campaign of temperance education. . . . The principle and policy of prohibition must be grounded in the conviction, conscience and habits of the people. If we perfect this the battle is won; if this is not done and done speedily, the cause of prohibition may receive a serious setback." Quoting H. G. Wells, the report says, "the progress of civilization is reduced to a race between education and catastrophe." The report of the Committee outlines an educational program and concludes with the great words of Lincoln:

"Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every

man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the young and old, the rich and poor, the grave and gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

### An Appeal and its Justification

The Yearly Meeting of the Religious Society of Friends (Quakers) in Great Britain issued in February of this year "An Appeal to Peoples and Rulers," in which they arraigned the Treaty of Versailles and made the following assertions:

1. "It was wrong to exclude the conquered from the Peace Conference."

2. It was "wrong to impute sole guilt" to Germany.

3. It was wrong "to extort an admission of that guilt by the weapon of starvation."

4. "It was wrong to ignore the promise of better terms to a democratic Germany."

5. "The Treaty is morally invalid because many of its provisions . . . are a breach of the terms on which the Central Powers laid down their arms."

6. "We admit that our own country has made claims and secured advantages in violation of the terms of surrender."

More recently the Society has repeated the Appeal and with it a detailed justification of the assertions. It is a straightforward document. Copies can be obtained on application to Friends' Peace Committee, 136 Bishopsgate, E. C. 2; or Northern Friends' Peace Board, Thirsk Row, Leeds.

## THE SOCIAL TASK OF THE COUNTRY CHURCH

Mr. John William Myers, A. B., Central Seminary, '23, wrote his thesis for the degree of Bachelor of Divinity on THE SOCIAL TASK OF THE COUNTRY CHURCH. Mr. Myers spent his summer vacation, in 1922, with the Committee on Social and Religious Surveys, under the direction of Dr. Edmund deS. Brunner. His services were provided by the Board of Home Missions, under the Department of Social Service and Rural Work. He was engaged in surveying typical churches, assisting in carrying through a program of study of fifty successful churches in the United States. Mr. Myers made considerable use of his experience in this work and of the results of the survey in illuminating his thesis.

This treatise deals only with the churches dominated by rural folk, that is, the church in the open country where 95% of the membership are engaged in the single occupation of farming; and the church in the hamlet, communities of less than 300 population, where 75% of the membership are farm families.

The proposition elaborated in this thesis is: "The social task of the rural church is to train and develop its members to so minister to the community that the social teachings of Jesus may permeate all phases of country life."

"The social task of the church," says Mr. Myers, "does not require the church to assume leadership in all community activities and projects, but the churches should lay down fundamental economic and religious principles to guide the community in its aims."

"The task of the church in the country is to save men's spirits, and to make them one with God, but there are obstacles to overcome. The farmer's spiritual war is against individualism, isolation, narrowness of mind and heart, a false independence, and the malignity that breeds in moral and social stagnation. Somehow the church must help the farmer to win this war. It must help him to put cooperation in the place of individualism, and breadth of sympathy and understanding in the place of narrowness. It must see that there is no moral or social stagnation

in the farmer's community, but instead a wholesome happy life for himself, his wife, and his children in fellowship with God."

Possible causes of decay in the rural church are discussed; methods for rural church work are presented; and examples are given of socialized rural churches. The conclusions are:

The rural church needs a program, adopted to present conditions in the country. The field must be understood by both the pastor and the community leaders. The church must hold before the people high ideals and inspire to higher things. The most important factor is the pastor and he must be trained for his work which will require the heartiest cooperation of colleges and theological seminaries. The people also must receive a vision and be ready to cooperate for community progress.

A simple program in which the country churches work in unison would solve most of the present problems. It should include:

"1. Assignment of every part of rural and village territory to some pastor as his specific field in order to prevent the present overlapping of service in some communities and the lack of pastoral representatives in others.

"2. Plan for elimination of over-churching at points where such over-churching is unfavorable to church efficiency. The method of elimination will depend upon local conditions. In some cases withdrawal or trading with some other denomination will be best. In others federation of denominations in common services, while maintaining denominational connections, is desirable. In rare instances the abandonment of both old denominations and the substitution of an entirely new one may be desirable.

"3. The working out of a comprehensive plan of service to the community for rural churches of all denominations.

"Some of the things advocated for the country church may seem, at first thought, very ideal, but Jesus and the prophets always upheld high ideals. The fault of the church has been and is now, that she



does not take those ideals serious and literal enough. It is the task of the rural church and all the other churches to realize this and then put it into practice, for the social betterment of the community where it is located. When the church does this it will be performing its social task."

### Child Labor in the United States

In the United States 1 child out of every 12—and for some states 1 child out of every 4—is a child laborer.

Over 1,000,000 children from 10 to 16 years of age are working in the United States in factories, mills, canneries, agriculture, mines, and in other industries and occupations. Nearly 400,000 of them are between 10 and 14 years of age.

American children are now denied equal protection of the law.

Only 13 states measure up in all respects to the conservative standards of the first and second Federal child labor laws.

9 states have no law prohibiting all children under 14 from working in both factories and stores.

23 states with a 14-year minimum age limit have weakened their laws by permitting exemptions under which children not yet 14 may work.

37 states allow children to go to work without a common-school education.

18 states do not make physical fitness for work a condition of employment.

14 states allow children under 16 to work from 9 to 11 hours a day; 2 do not regulate in any way daily hours of labor of children.

5 states do not protect children under 16 from night work.

The United States has no National Standard. The states which permit the employment of children under 14 put us in a class with India, China and Japan.

*Twice the country has demanded through laws passed by Congress that child labor cease.*

*Twice the Supreme Court has declared Congress powerless to act under present constitutional limitations.*

*Therefore only one course is open—*

*amend the Constitution so as to remove these limitations.*

*In the last Congress the judiciary committees of both houses favorably reported a child labor amendment which failed to pass.*

*An amendment must be passed by the next Congress and submitted to the states for ratification.*

(This material is contained in an appeal issued by seventeen organizations, including the Federal Council of Churches, for the passage of a Children's Amendment by the next Congress.)

### A Community Survey

Under the auspices of the Community Council of Religious Education of Greenville, Pa., of which Dr. Paul J. Dundore is president, a survey of that city was made sometime since covering very thoroughly the religious, educational, social and industrial conditions.

The results of the survey have been published in paper covers and distributed to the citizens of the community "with the cherished hope that a better knowledge of the good work done in our community may inspire us to render a still more devoted and helpful service to the community."

In this connection I would call the attention of readers of THE OUTLOOK OF MISSIONS to a survey manual of the Federal Council of Churches, which is being revised at this time and being brought up to date, entitled "What Every Church Should Know About Its Own Community." The first step in intelligent community service is to study the community and the Manual referred to will provide guidance for any who may feel the need of it.

An invitation was extended to students at State College to join the Students' Bible Class which was formed in Faith Church, State College, Pa., Rev. Edwin H. Romig, pastor, on September 16th. "The Social Principles of Jesus," by Walter Ranschenbusch, the text-book in "College Voluntary Study Courses," is being used.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

**T**HOU didst leave Thy throne, and Thy kingly crown  
When Thou camest to earth for me,  
But in Bethlehem's home was there found no room  
For Thy holy nativity;  
O come to my heart, Lord Jesus,  
There is room in my heart for Thee.

## The Birth of the Christ

**C**HRISTMAS Day is a golden milestone in human history. Time dates its beginning from the holy nativity. With the advent of Jesus there came to the race a new hope, a new joy and a new aspiration. God with us—in the beginning the Christ Child—this precious thought should thrill souls and fill them with a peace that passeth understanding.

In their attempt to explain the birth of Christ, the great mystery of Godliness, men have invariably been led into the mazes of doubt and despair. The divine birth is the miracle of the ages and defies human interpretation. As we ponder it in our hearts, we do well to confess with St. Paul, "Great is the mystery of Godliness, God manifest in the flesh." For one day in the Christian Year let us, one and all, have the faith of the little children who accept, without mental reservations, the story of the birth of Christ as told in the Gospel by St. Luke, and thus enjoy the greatest gift that God has to mortals given.

"Come, then, let us hasten yonder!  
Here let all, great and small,  
Kneel in awe and wonder!  
Love Him who with love is yearning!  
Hail the Star, that from far  
Bright with hope is burning."

A full account of the dedication of the new Woman's Bible Training School at Yochow City, China, will appear in the January issue.

## Dr. Richards in China

Shanghai, October 25, 1923.

Dear Doctor Bartholomew:

We came to Shanghai yesterday by boat on the Yangtse from Hankow. We spent one week at Yochow City and Lakeside. Conditions are too uncertain to go to Shenchow. Dr. Hoy wrote two letters to Japan warning me not to come to Yochow. Fortunately I did not get them and we ventured and came through safely. Rev. Edwin A. Beck met us at Peking. We came by express with two armor-plated cars filled with soldiers and machine guns, through the Hunan district, the rendezvous of bandits, safely. From Hankow we came by boat to Yochow, and the same day we arrived we went to Lakeside. The atmosphere was heavy with fear of what might happen. The feeling soon gripped me and I spent a nerve-wracking week. Threats of bandit attacks on Huping College came to the students through their parents. The professors patrolled the grounds by night, with their guns.

However warmly they welcomed us, I think the Mission felt relieved when we left because of their sense of responsibility for us. At Yochow in the compound we felt a little safer, yet even there the danger is by no means small. Not for anything would we have missed the visitation of our work in Yochow. We had a wonderful time and a fine insight into our work there and it is a truly marvelous piece of work in 25 years. We had meetings with professors, students, evangelists, and games by the Huping boys, fire-crackers to welcome us and bid us farewell, addresses of welcome by the students—never had a warmer reception. The men and women of our Mission are a fine lot—each does



his or her work in a most devoted way. I shall have much to say about both the Japan and China work when I come back. You may wonder why I have not written for the Church papers. The reason is that so far I have been driven day by day since I arrived at Yokohama. Each one of my guides had his itinerary and we moved on schedule time. How one could do and see more than we did the last three months I cannot imagine. I have delivered my thirty-sixth address, each one from twenty minutes to one and one-half hours in length. I do not know that I have done anyone any good, but I am quite sure I never was benefited more in three months in my life.

From Sunday till the 31st we shall be at Nanking where I am invited to take part in the dedication of the new College Buildings—Ginling College. We are supporting one member of the faculty there; so that in a way I shall represent our

Board on the occasion. After that function, I feel that I have finished the work assigned me, and turn my face homeward. Dr. Beam put his hands on my shoulders and said: "You may not know it, but I know that you have never done harder work in your life than you have done the last three months." Under it all we have been perfectly well. Mrs. Richards is improving daily and by the time we return she will be ten years younger. Our itinerary now is as follows: Leave for Hong-kong November 2, thence to Calcutta—across India to Bombay—Port Said—Cairo—Palestine—Marseilles. Hope to be in Lancaster by February 1.

Remember us to the "inmates" of the Publication building, especially to Mrs. Bartholomew. We shall talk it all over when we meet and and in the meantime, God be with us.

Sincerely yours,

GEORGE W. RICHARDS.

## THE APPEAL OF TOKYO ONCE MORE

It is reported that the response to the appeal of the Board of Foreign Missions for relief and reconstruction for the devastated work of our Reformed Church in Tokyo is lagging. Toward the \$100,000 needed only about \$17,000 have come in. This is a falling down on a great responsibility. The need for this fund is an emergency call equally as urgent as that of President Coolidge through the Red Cross for immediate material relief. The slogan of the Church should be—*As much for spiritual relief as for material relief through the Red Cross.*

The majority of our Christians in Tokyo are destitute. Many of them have lost everything. They cannot give toward a new church home. At the same time they are in dire need of encouragement. The Japanese ambassador at Washington said to me, "Only the magnificent gener-

osity of America gave my country the courage to face the future." In the same way I know that only the hearty and open-handed sympathy of the Home Church can save our Tokyo Christians from utter despondency. They are eager to work for the Kingdom as never before. But they need something better than the dingy little chapel erected for them nearly thirty years ago.

Tokyo is the fourth largest city in the world. It is the capital of Japan. The importance of Japan as a mission field, it is utterly impossible to over-estimate. *The Christian Century* in its latest issue says: "The spiritual regeneration of Japan is one of the most vital problems in the world today. All the future of the Far East is involved, and that means all the future of the globe."

D. B. SCHNEDER.

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## A Recent Japanese Tribute to Christianity

"Far from being destructive Christianity is constructive. It elevates individual character, it purifies the family, it strengthens the State, it rightens society. As a patriot I not only believe in Christianity for myself but I pray above all things that my fellow countrymen may follow Christ."—Colonel Ohsima.

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## Newspaper Correspondent Says Thirty Years Will be Required to Rebuild Tokyo

IT is estimated that thirty years will be required for the reconstruction of Tokyo. As to the cost, no one can give the slightest approximation, for it is impossible to give even present construction figures. No one will venture what steel or other essentials will cost when distributed over the many years required, or what the labor cost will be. Representatives of foreign firms, even though they have a memory of costs—their records were of course destroyed—are unable to make any calculations whatever, for the chief reason that the labor cost promises to be the chief item.

It is indeed the labor problem that will deter any one from even considering long-time contracts, and so Tokyo will be rebuilt bit by bit, in a hand-to-mouth manner. Even by granting that Tokyo could raise the money by foreign loans, there must be reckoned the system of taxation that will be necessary to provide for the amortization of such a stupendous borrowing. It is even now suggested that a first loan of 530,000,000 yen (\$265,000,000) be floated, but the interest on this would require a radical increase in the taxes and customs duties. Already the Japanese are ground by taxes to meet the staggering expense of a little country like Japan endeavoring to keep pace in a naval, military and commercial way with the greater powers. *Wages* and the *cost of living* are now almost as high as in the United States, and they must go much higher. It is all too staggering, and most of those who are talking so freely now about instantly beginning the work of rebuilding probably will change their minds as soon as the quotations begin to come in from the foreign firms and the government has figured upon the increased income necessary in order to put the nation's security behind the loans that must be issued. Longer-headed persons who have looked over the *miles and miles of wreckage* see in the reconstructed Tokyo the tinder-like wooden buildings that dominated Tokyo until modern steel and concrete construction began about ten years ago. This means an even greater area for the city if the houses are to be kept to one and two-story wooden shacks

and it is to remain a business and cultural city.

As to Tokyo, let it be known that the population was in excess of two millions. Police estimates as made by wards since martial law was proclaimed and ten army divisions thrown into the city are that sixty-four per cent of the inhabitants, or 1,547,351 souls, were affected by the disaster. The number of refugees was placed at 685,000. The 860,000 or more remainder includes dead, injured and those who have gone afoot to relatives in the country districts. These police figures give an accurate idea of the destruction in the city by the fire, the (A) indicating that all the houses in the ward named were burned. The fires started in the afternoon and raged all the next day until the material was exhausted:

<i>Name of Ward</i>	<i>Houses Burned</i>	<i>Residents Affected</i>
Kojimachi . . . . .	2,792	12,560
Kanda . . . . .	45,952	162,989
Nihonbashi . . . . .	26,077 (A)	152,326
Kyobashi . . . . .	50,479 (A)	158,840
Shiba . . . . .	16,278	72,429
Akasaka . . . . .	3,851	16,787
Yotsuya . . . . .	1,604	6,794
Koishikawa . . . . .	1,635	4,432
Hongo . . . . .	8,790	30,035
Shitaya . . . . .	48,070	171,986
Asakusa . . . . .	81,872 (A)	284,290
Honjo . . . . .	74,588 (A)	277,459
Fukugawa . . . . .	49,047 (A)	197,978
Totals . . . . .	410,665	1,547,351

Tokyo planning comes first. Upon the rise of Tokyo depends the reconstruction of Yokohama. In each case the work will require many years and will prove a back-breaking burden to Japan. Viscount Shibusawa and Vice President Yamashina, of the Tokyo Chamber of Commerce, only recently back from the United States, are the active heads of the Tokyo Rehabilitation movement and much depends upon what they decide after delving into the staggering problems of construction and financing. Upon these problems the best minds of Japan were at work within a week after the great disaster.

CHARLES DAILEY,  
In *China Weekly Review*.

### A Rather Touching Story

THE children of foreign missionaries miss much of the joy of family life. To them Grandfather and Grandmother are known as Father and Mother try to picture them in the story hour. They look forward with pleasure to the time when they shall cross the ocean and learn to know the grandparents and aunts and uncles.

Happy indeed is the child who has some one in the place where he lives who has the heart of a grandmother. Someone who wears aprons with pockets where cookies can be found if one only stands on tiptoe and looks inside. Someone who knows how to bake animal cookies and all sorts of "grandmotherie" things.

The children of Yochow have been most fortunate in having such a grandmother. A good many years ago the first baby in the Mission called her "Nana" because his tongue refused to master the longer word. From that time on she has been Nana to big and little.



MRS. HOY AND JOHN DANIEL BECK

To the many Chinese children she is "Gä Gä" and both foreign and Chinese children have found room in her heart.

My, what a busy place her house is at Christmas time! Her Chinese children must have caps and aprons and little suits and all the little children who call her Nana find such wonderful things in their stockings from her Santa Claus workshop.

But her love and care do not end with the children. There are many Chinese women near Huping who have so much sorrow and sadness in their lives. To them she has been a channel through which the love of Christ has been poured into their lives. The greater part of her time is spent with these women. They have tried her patience very sorely and many times she has been discouraged but she has bravely kept on with her ministry of love. One day as they worked at their quilting frames they were talking and one woman was heard to say: "You know Hai Simuh is like Jesus."

And now the children and their fathers and mothers are all sad because a great sorrow has come to Nana and Dr. Hoy. One they loved very dearly has been taken from them and their hearts are sad. There is a grave, in the center of the little Kuling Cemetery, that is a precious spot to all of us, for there we tenderly laid the body of Charley at the end of a beautiful autumn day.

Nana and Dr. Hoy have bravely taken up their work again in the spirit of their Master and this experience, through which they passed, will help the Chinese to see Christ in them in a larger way than before.

### A Hopeful Outlook

A few months ago the people of San Francisco were given the opportunity of welcoming a new Ambassador from Japan, and, at the same time, of welcoming back the American Ambassador who was returning from Tokyo after completing a term of successful service. The warm and hearty reception extended to these Ambassadors was, indeed, inspiring. However, the most significant facts were the statements made by these distinguished visitors. Mr. Hanihara, the Japanese Ambassador, in one of his speeches said:





THE CHAPEL OF HUPING CHRISTIAN COLLEGE AT LAKESIDE DECORATED BY THE SCHOOL BOYS FOR CHRISTMAS, 1922. THE REIMERT TABLET CAN BE SEEN (PARTLY) ON THE EXTREME LEFT. THE CHRISTMAS TREE DECORATIONS WERE SENT BY MRS. REIMERT

"My government has appointed me to this important post at Washington not because of my ability or experience, but because they knew of my *love for America* and because they knew that I would conduct myself on the most friendly terms with the Government and people of the United States." Mr. Warren, the retiring American Ambassador, stated that the Far Eastern question is settled; *there is not a single pending question* between the governments of the United States and Japan.

The two nations are now starting, as it were, upon a *new period of harmony and co-operation*, not only for their mutual betterment but also for the welfare of all of the countries bordering upon the Pacific.—*Japan*, September.

### To Die in God is Best

Many hearts go out in deepest sympathy to Dr. and Mrs. William E. Hoy, in the loss by death of their son, Charles McCauley Hoy, as a result of an operation for appendicitis at Kuling, September 6th. These dear friends have been in the School of Sacrifice too long not to profit by this latest sorrow, as is indicated in the poem

from the pen of Dr. Hoy. The Lord bless, comfort and keep these dear ones in the secret of His presence. (A. R. B.)

*Lines written after Charlie's body was buried on Beautiful Kuling, September 7th, 1923.*

We have not lost; we still possess  
The best of what he brought  
When first he came, a gift to bless,  
From God's creative thought.

'Tis ours to cherish, use and keep  
The help of all his years;  
From our God's throbbing, boundless deep  
He wipes away our tears.

His was a life to win fast friends,  
His manly soul rang true;  
For God and man he chose his ends,  
A worthy work to do.

We would not have it otherwise,  
The Hand that takes still gives;  
In richer, fuller service lies  
The faith that grows and lives.

Whether to live or die, we know  
To die in God is best;  
To see Him as He is, and grow  
Like Him, and serve, is REST.

He will not come to us again,  
The tomb is Heaven's gate;  
Our longing souls hope not in vain  
To join him soon or late.

WILLIAM EDWIN HOY.

## THE EARTHQUAKE DISASTER

*(This article appeared in a number of Japanese newspapers as an endeavor to answer the questions uppermost in the minds of many Japanese)*

IN times of sorrow and distress, in the hearts of those who are seeking knowledge of spiritual truth, two questions arise. They deal with God's relation to the world He has created. Often have I asked these questions myself, and often heard them from the lips of others, but to find an answer is not so easy as to ask. Out of the great earthquake that ravaged the cities of Yokohama and Tokyo, and left such a trail of human suffering in its wake, the questions again come up for solution.

The first question concerns the cause. Why is it that so great a calamity, such great suffering, such distress, is permitted to wring the hearts of God's children? Why is it that a force of nature, uncontrolled and uncontrollable, is permitted to sweep over the land and wreck human lives and reduce fair cities to an ash heap? In former times men looked upon such a calamity as God's punishment for the sins of His children. And they sought in fear and trembling to learn wherein they had offended, and how they might please God in order to prevent such punishment. In modern times some think these things a proof that there is no just and righteous God, no loving Father who cares for us as His children.

The true answer, it seems to me, must be found in the light of the knowledge of God's method of creation. Let us consider this method for a moment. It is the method of growth, development, evolution—from little to big, weak to strong, immature to mature. The rice plant does not appear suddenly full grown and complete. It begins as a seed, develops a stock, a head, and after many weeks of growth the grain appears. Some heads are big and some are little, some are good and some are bad. None are perfect as they grow, but they develop toward perfection. So the tree develops from seed to sapling, putting forth gradually the limbs, the branches, the leaves, the fruit. Some are bent and twisted by wind and snow, some are attacked by hostile pests. Every tree is imperfect, but most of them,

overcoming the difficulties of their existence, grow bigger and stronger. Likewise the child is at first the tiny baby, weak, helpless, undeveloped. Only through years of growth, by means of nourishment and exercise and care of parents and teachers does it develop, physically, mentally and morally into a fully rounded man or woman. That is God's way of working, the natural way. It is not for us to criticize that way, but to recognize it and understand it. That's the way He made the universe; that's the way He made the world.

What the world is coming to we do not know. Whether it will in itself continue to grow toward perfection through the ages, or give way to something else more perfect, we cannot tell. But the world as we now know it is not a perfect thing. This is only one stage in its development. It is God's creation, it is under God's care, of course, but it is a growing thing; and like all growing things, it is not yet perfect. It is but natural then, that sometimes in its development this imperfection should display itself. Sometimes the internal forces of expansion are too strong to be restrained. They break through the top of some mountain peak and we have a volcanic eruption. Sometimes one section of earth loses hold and slips past another, and we have an earthquake. It is a big thing that God is making, this world of ours; and so the consequences of its imperfections are terrible. So came the big earthquake of September 1, not as a punishment from God for the sins of His children, not as a blind destructive force uncontrolled by divine power, but as a natural incident in the earth's development through imperfection toward perfection.

The second question concerns God's attitude toward His suffering children. Does God care? Does the sight of His children's woe touch the father-heart of God? Some answer "No! a God who does not prevent such suffering cannot care." But they are those who do not know God, nor understand His attitude toward His



people. God is our Father. For from Him we have our being and from Him we receive that by which we are sustained, by which we grow; and as a father He loves us. If a child grows ill, will the father not care? If a child dies will the father not lament? And if we suffer and die, does not God, our Father, care? When a nation is stricken—as Japan is stricken now—does not the heart of the Father bleed?

Yes, God cares for His children. So great is His love that "He sent His only begotten Son that whosoever believeth in Him should not perish." That was Jesus Christ, our Saviour, who "was despised and rejected of men; a man of sorrows and acquainted with grief . . . Surely He hath borne our griefs and carried our sorrows . . . He was wounded for our transgressions, He was bruised for our iniquities . . . and with His stripes we are healed . . . He was oppressed and He was afflicted. We have turned every one to his own way, and the Lord hath laid upon Him the iniquity of us all. He was brought as a lamb to the slaughter." And Jesus said, "I and the Father are one." It was the spirit of God in Him that led Him to lay down His life for us. Does God care? He who died for us, does He care when His children suffer?

The fellow-countrymen of those who died in the great disaster, of those who were made homeless and hungry, do they care? They are making every sacrifice to supply needed food and clothing. They are opening up their homes to receive the homeless. The nations across the water, when they heard of the terrible disaster and the great affliction that had fallen upon Japan, did they care? They appointed days of mourning when millions bowed their heads in sympathy with Japan. They sent messages of sympathy through their respective governments. They are sending ships loaded with food and clothing and materials for reconstruction. They are sending doctors and nurses and erecting hospitals by the score, to care for the sick and the wounded. They are doing all this because in them is the spirit of Jesus Christ, the spirit of God the Father. Does God care? Yes; more than all these, He cares for Japan's

suffering people; and it is God and God alone who is bringing help to the needy ones. It is the Spirit of God, the loving, caring Spirit of God expressing His profound sympathy through the gifts of His people. God cares.

W. CARL NUGENT.

Wakamatsu, Japan.

## "Y" Activities at Huping Christian College

### I. Wolf Club

Color: Red and Yellow.

Motto: Be brave to do the right.

Oath: On my honor I will do my best:

1. To do my duty as a citizen.
2. To obey the Laws of the Club.

More than ten of our little brothers have enrolled in the Wolf Club, and all but three have already passed the examination of the first class. Those who are qualified to be first class members are now preparing for the work and lessons in the Second Class. The lessons are nearly the same as the Boy Scout's

### II. Bible Class

Having fully realized the importance of studying the Bible, the "Y" has organized Bible Classes. The leaders of the classes have been the teachers of the College, including Mrs. Winter, Mrs. Lequear, and Mrs. Beck. The whole student body is divided into several classes which meet on Friday or Saturday evenings. The study of the Bible is at the choice of the classes. Hence some classes study the four Gospels, while others take the Old Testament. Some important religions as well as national problems are discussed in the classes. The students all feel deeply delighted for they have now devoted part of their time to the most sacred and spiritual work—the study of the Holy Bible.

\* \* \*

A week of prayer is being observed to arouse interest and get volunteers for the Christian ministry. In every meeting a teacher is speaking of the vital necessity of preaching for China and a student prays accordingly. We hope an abundant harvest may be reaped!—*Huping*.

## THE SIGNIFICANCE OF FOREIGN MISSIONS

BY REV. HENRY K. MILLER, D.D.

*(Continued from September Issue)*

While not all pagan customs, rules, laws, etc., are by any means wrong or injurious, yet in a general way are they unsuited to regulate the life of a regenerate individual or society. The new man in Christ Jesus needs a new ethical code. Of course, legislation is not easily changed, but the personal conduct of a redeemed man needs new standards to which to conform. For instance, what kind of business may he engage in? What shall he do with plural wives or concubines? Shall he put up with the inconveniences of the social organization to which he belongs? (In St. Paul's day the question arose whether a slave, having become spiritually free, ought to submit to physical bondage any longer.) How about the status of women? Shall they continue submissively under the domination of men, or shall they emancipate themselves, claiming equal rights with men? And so on. Inevitably such questions will arise, and the foreign missionary must contribute to their solution in a way that will cause as little confusion to society or suffering to individuals as possible. In other words, one of the great problems facing the foreign missionary is, how to help the converts to readjust themselves to their pagan environment and also how to contribute something to the Christianization of that social environment itself. Great prudence is needed to work out the right solution of these problems, and I do not presume to offer anything like a completely elaborated scheme for your consideration. However, there are certain principles according to which the moral life of a converted pagan should be governed, some of which I shall now endeavor to state.

1. It should, of course, be recognized that the first duty of all is to love God supremely, and secondly to love others like oneself.

2. While the public conscience may not be entirely ignored, yet the morality ("righteousness") of the convert must "exceed" (be superior to) that of even the best pagans in the community. Some-

times native Christians do not bring any credit to Christ's cause because in some respects their conduct is no better, or even worse, than that of respectable pagans. However, generally speaking, it may be said that in personal purity, honesty and truth-telling, native Christians are superior to the average pagans.

3. Wherever possible, old customs and practices should be conserved and improved, rather than abolished. Christ came not to destroy, but to complete. Of course, some practices become entirely obsolete, and the only alternative then is to substitute something entirely new. However, sometimes pagan morality simply needs to be corrected, modified, universalized or re-defined as to its scope. For instance, the duty of obedience to parents in paganism becomes "filial piety," a kind of religion, so that the authority of parents tends to ignore the rights of the children. In the new dispensation of the kingdom of heaven, a corrective is provided to safeguard these rights. Again, pagan morality is apt to be determined by class distinctions. For example, a man might feel bound to tell the truth to his employer, teacher, friend or local headman, but quite free to lie to a stranger or to a person to whom he owes no particular social obligation. In such a case, the duty of truth-telling must, of course, be universalized, so that the convert will tell the truth under all circumstances and lie not at all.

4. Human welfare should be emphasized rather than the integrity of property or the perpetuation of a particular institution. The Jewish authorities in Jesus' day came short of their duty lamentably in this regard. "Woe unto you, scribes and Pharisees, hypocrites!" He exclaimed, "for ye tithe the mint and anise and cummin, and have left undone the weightier matters of the law, justice, mercy and faith." They also enforced Sabbath observance in ways that caused unnecessary inconvenience and suffering to the people, and actually defeated the very object for which

the Sabbath was instituted. Somehow in all ages and everywhere property tends to acquire greater importance than human beings, and social, political, and religious institutions have the uncomfortable habit of becoming ends in themselves instead of means to useful ends. This is especially true of pagan society, where human beings as such are comparatively cheap. Christ must needs go to these peoples and ask them: "How much then is a man of more value than a sheep?" (Matt. 23: 23), or, again, "What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16: 26). The pagans need Jesus' message that the institutions existing in human society were created for man's benefit, and not man for their sakes.

5. The socialistic morality of pagans, which at the same time is both aristocratic and despotic, needs to be corrected with Christian individualism and democracy. As you know, the unit of pagan society is not the individual, but a group known as the family, house or clan. Each individual theoretically belongs to one such group and lives his life, not as his own responsibility, but as a member of his clan. In all matters of importance, he acts only with the consent of his clan or its chief. Thus he is of little importance in himself; he is a cog on a wheel, moving when the wheel turns. Moreover, these clans are graded, being accorded social and political distinction according to their respective ranks. To us it is quite clear that under such arrangements the kingdom of heaven cannot function freely, and, if pagan society is to be redeemed, Christian ambassadors must be sent with the message that "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ in all, and in all." (Col. 3: 11.)

6. Only one more specification need be given. Pagan ethics is prevailingly practical and utilitarian. But that is a characteristic of an order that is destined to pass away. Of course, we must pay some regard to the various advantages that follow good conduct. We cannot utterly ignore the fact that "honesty is

the best policy." However, life becomes sordid and mercenary if our conduct is generally regulated by the hope of gain. Character can be redeemed and ennobled only in proportion as a human being idealizes his conduct and lives a life of altruism. Pagans need to be reborn as children of God through faith in Christ. Then conscious of their exalted status by reason of the Divine Spirit in them, they will naturally seek to please God, for it is right and proper that children should be like their Father. Instead of always carefully balancing profit and loss before actually doing a proposed act, conduct will become spontaneous, the chief consideration being the performance of duty, consequences being left to the Father, who in His greater wisdom knows when and to whom to apportion pain or pleasure, loss or gain. Like Moses, they will esteem the reproach of Christ greater riches than the treasures of Egypt (Heb. 11: 26). Yea, like Jesus, for the joy that is set before them, they will, if need be, endure the cross, despising shame (Heb. 12: 2). Yea, verily, like Paul, they will count all things to be loss for the excellency of the knowledge of Christ Jesus their Lord: for whom they would be willing to suffer the loss of all things, and do count them but refuse, that they may gain Christ, and be found in him, not having a righteousness of their own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that they may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming con-



NEW PARSONAGE AT AOMORI, JAPAN



formed unto his death; if by any means they may attain unto the resurrection from the dead (Phil. 3:8-11). Moreover, these new-born children of God will also naturally love their fellows doing nothing through faction or vainglory, but in lowliness of mind each counting other better than himself; not looking each of them to his own things, but each of them also to the things of others. They will have this mind in them, which was also in Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross (Phil. 2:3-8).

III. The Christian propaganda which we call foreign missions means, in the third place, the extension of the Church, that divine-human organism through which the kingdom of heaven on earth functions most readily and from which are derived the inspiration, impetus and power for making the Christian ethic operative in human society generally and in the pagan world in particular.

Nowadays we hear much criticism of the Church, some of which we acknowledge to be justified. Nevertheless, some institution is essential for the embodying of what we call the kingdom of heaven on earth, which is really a spirit rather than a social order. Whether the time will ever come when the social order re-organized will itself become an adequate organism for the functioning of this spirit, so that the Church would become superfluous, may be a matter of speculative interest, but for all practical purposes we may regard the Church as a permanent institution. It probably will undergo modifications and even radical transformations from time to time, but it will persist under all changed conditions and will certainly survive all assaults from "the gates of Hell."

The best leaders of the foreign missionary movement are agreed that we must not impose upon the converts in missionary countries the ecclesiastical forms that we have developed in the Occident, but

must give the native genius of the converts free scope for self-expression in the organization of their own Churches. Unless an ecclesiastical society is indigenous, members will not feel at home in it and they will not be able to use it to the best advantage in working out their own salvation and in extending the influence of God's kingdom among their compatriots.

Our excessive denominationalism, therefore, does not appeal to the converts from paganism. To be sure, ethnic religions are divided into sects and subsets, so that Occidental denominationalism as such does not greatly perplex the native brethren, since they have always been accustomed to sectarianism. However, there would be no advance if Christianity were accepted along denominational lines. Hence, on the foreign mission fields the tendency is to the simplification and abbreviation of creeds and the uniting of communions of cognate origin. Thus, in Japan, for example, there is but one body—the Church of Christ in Japan—for the converts of the Northern and Southern Presbyterian, and the two Reformed Churches. Likewise all the converts made by the Northern, Southern and Canadian Methodist Missions are united in one Methodist Church of Japan. Again, converts of the Episcopal type, whether made by the Church of England, the Protestant Episcopal Church of the United States, or the Church of England in Canada, all belong to the native body called the Holy Catholic Church of Japan. This is really a great gain; and the pity is that this process has not gone to greater lengths. As a matter of fact, several denominations that as denominations could not enter into organic union with sister communions, have yet combined with others in educational work, especially in the training of a native ministry. This spirit of co-operation, affiliation and union seems to be more conspicuous on the foreign field than at home. The question arises, whether this get-together-mindedness will not find a way of reducing the number of Christian denominations and thus blaze the way for the older churches at home. If the native Christians could do that service for the Body of Christ,



they would more than repay all the sacrifices of money and workers that have been made in their behalf. Historically improvements in the Church's organization and life have taken place on comparatively new territory, followed by a reaction upon the older sections of Christendom. May we not confidently look forward to the missionary Churches for at least valuable suggestions as to how to re-unite Occidental Christendom, so that the immense inefficiency and waste of our present disorganization may be eliminated? As loyal churchmen we cannot be satisfied with present conditions. The business world is constantly evolving combinations for the purpose of reducing expenses, eliminating waste and increasing profits, and ought not we members of Christ's body, the Church, desire and plan for a corresponding reorganization of our forces with a view to providing the Lord the Spirit with a better instrumentality for making God's holy and benevolent sovereignty a reality in all men's lives? If so, then we shall welcome suggestions from any responsible quarter, and we trust that the comparatively freer atmosphere of the native Churches in missionary lands will promote experimentation by way of finding a solution to this great problem of modern Christendom.

Thus, then, there are three highly significant things about foreign missions: 1. A new religious attitude, viz., that of making the God and Father of our Lord Jesus Christ regnant over all phases of human life; 2. The Christianizing of naturalistic and generally utilitarian ethics; and 3. New adventures in ecclesiastical organization for the discovery of the Ideal Body for the Lord. Of course, these same things are true of home missionary work, but their significance is vastly greater on the foreign field, where the harvest is so ripe for the reapers and the laborers are so few.

Does this presentation of the case not carry with it a great appeal? The young man or woman enjoying the benefits of the higher education today certainly cannot be satisfied with being merely a money-getter, having no ideals to realize in permanent form. No, we desire to be useful citizens of the commonwealth of

God, and to leave a heritage that will continue blessing humanity long after our little part on life's stage has been performed. When we rest from our labors, we desire our works to follow us. Otherwise, it would be hard to prove that a man is of more value than a sheep. I invite you, therefore, seriously to consider whether the foreign mission field does not offer splendid opportunities for investing life, talents and money where they will yield the largest returns in terms of the redemption and sanctification of humanity both now and hereafter.

### HONOR ROLL

The following have sent us *Ten* or more New Subscriptions to THE OUTLOOK OF MISSIONS during the past month:

MRS. ALBERT KLINGENSMITH, St. John's, Larimer, Pa.

MRS. H. WILSON LARK, St. John's, Shamokin, Pa.

MRS. H. S. NICHOLSON, Christ, Grove City, Pa.

MISS MILDRED M. RHOADS, Trinity (Roxbury), Berlin, Pa.

Five Societies are 100%—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Emanuel, Lincoln, N. C.

Dubbs Memorial, Allentown, Pa.

St. John's, Bucyrus, O.

Ohmer Park, Dayton, O.

During the past month *256 New Subscribers* were enrolled. We desire to express our grateful appreciation to the Literature Secretaries and others who have made this splendid gain possible.

### Information for Literature Secretaries

We are discontinuing the sending of individual notices to subscribers whose renewals are secured by the Literature Secretary. We are therefore dependent on you to secure all renewals, and hope at the same time you will succeed in adding a few *new* subscribers to your list. Has your name appeared on the *Honor Roll*? *Ten New Subscribers* will place it there

## BOOK REVIEWS

*Sundar Singh—The Lion-Hearted Warrior.* By E. Sanders and Ethelred Judah, B. A. Publishers, The Macmillan Company, New York.

This is a brief narrative of a man whose influence for Christianity is increasing with the passing years. Born in North India, in 1889, he grew up amid the luxuries of wealth. His mother was his bosom companion. She taught him not to live for self, but to seek peace and love and goodness. The great sorrow of his life came when she died. Then it was that he sought the peace of which his mother had spoken so often. His was a genuine conversion to Christianity. He saw the Christ, knew Him, and ever after lived for Him. His great love for Jesus began to burn in service for his fellowmen. Over India he walked from village to village, telling of the Christ he found, but his most remarkable works were done in Thibet. Who can imagine the trials of his pure soul among a people who were noted for their filth! Yet he kept sowing the seeds of God's truth in the great field of Thibet, and some day the harvest will be known. Thibet is opening her doors. The harvest is great—the laborers, as yet, are few.

*The Book of the Lover and the Beloved.* By E. Allison Peers. Published by The Macmillan Company, New York. Price, \$1.25 net.

More than six centuries have passed since Ramon Lull lived, and followed the ideals of St. Francis of Assisi. Mr. Peers has done a beautiful thing in the translation of this little book. This age of materialism and hurry is so needy of just such literature. The mysticism, devotion and fervor of Lull, which is shown forth in such beauty of poetic expression, is very uplifting, and leads one to a right perspective of spiritual values. Obviously this is a book unique and quite unusual.

*The Christian and the Money Problem.* By Bert Wilson. Publishers, George H. Doran Company, New York. Price, \$1.50 net.

With the first sentence, "The extension of the Kingdom of God depends upon the making of money," the able author wins the eye of the reader. He holds the attention through the twelve chapters which are chockful of the freshest facts about wealth, how to get it and how to spend it. Among all the books on this live issue we have not come across any that present the real spirit of stewardship as this volume of 236 pages. Every Christian should read this book, for it lifts the whole problem of giving on a higher plane than that of a merely monetary interest. "Men are not vessels to contain God's grace but rather that men are channels through which the power and grace of God are to flow for the accomplishment of His great purposes in the world."

*A Guide to Religious Pageantry.* By Mason Crum. Published by The Macmillan Company, New York. Price, \$1.25 net.

This is a small book of large value to the student of Religious Pageantry. Since this subject now makes a strong appeal to many persons, it is indeed fitting that such a useful and interesting work should appear. It gives information upon the uses, the history, the local setting, the production, and the costuming of plays and pageants. There is also a chapter which gives a descriptive list of the works suitable for use in churches, Sunday Schools and religious organizations. The book would be worth while even for this list alone, as few persons are aware of the wealth of good material now obtainable.

*How to Produce Plays and Pageants.* By Mary M. Russell. Published by George H. Doran Co., New York. Illustrated. Price, \$1.50 net.

Everywhere among the young people the play spirit is yearning for expression, and pageantry is becoming increasingly fascinating. Extensive knowledge can be imparted in this manner, while the social side of life gains much from this source. The able author now adds another book to her former works of Dramatized Stories; and tells how to make these plays interesting to the audience. She has studied every possible situation, and shows how all the costumes, properties and scenery can be secured and arranged at small expense of time and money. For any groups interested in these delightful things, this book is most helpful, perhaps indispensable.

*China Today, Through Chinese Eyes.* By four distinguished leaders in China. Published by George H. Doran Company, New York. Price, \$1.25 net.

It is important that the new and changing life and thought in China shall be interpreted to the world. The *Student Christian Movement* has published this volume, by Dr. T. T. Lew, Dean of the Theological Faculty, Peking University; Prof. Hu Shih, one of the ablest of the progressive leaders; Prof. Y. Y. Tsu, professor in St. John's College, Shanghai; Dr. Cheng Cheng Yi, Chairman of the National Conference of Christian Workers. Each of these men is eminently able to give clear and illuminating information concerning the varied forces that underlie the upheaval of all that pertains to the past, and the great renaissance that is working throughout the land. With fine style, fairness and accuracy the book is made illuminating, interesting and dependable.

*What Are You Worth?* By Rev. Charles L. Goodell, D.D. Published by George H. Doran Company, New York City. Price, \$1.25.

This little book of 140 pages from the hand and heart of Dr. Goodell, who is the Secretary

of the Commission on Evangelism and Life Service of the Federal Council, contains a series of addresses delivered by this representative churchman before college and university students. The questions which he discusses in a very intimate and personal manner are: "What is your name?" "Where do you live?" "How old are you?" "What is your business?" "Who are your friends?" "What do you read?" "What are you worth?" and the concluding chapter is on "New men for the new age." These addresses glow with life and light. They abound in helpful interest and serve to answer some of the vital and fundamental questions of life at a time when in the career of a student decision counts for much. We are grateful to Dr. Goodell for giving these helpful addresses a wider circulation than they could have received had they remained in spoken form.

*Within the Gateways of the Far East.* By Charles R. Erdman. Published by Fleming H. Revell Company, New York City. Price, \$1.25.

This is a very interesting and illuminating travelogue on a recent trip made by this distinguished Princeton Professor to Asia. His tour touched Japan, Korea and China. As a close observer and interpreter of what he saw and heard and experienced, he is well qualified to communicate the same to his readers. There is a vein of humor running through the book which lifts it above the monotony which some books on a similar subject are apt to have. The book was written principally for a wide circle of personal friends of Dr. Erdman, but it is of general interest and profit to all who are privileged to read it. It would serve as splendid collateral reading to a Mission Study course on any one of the three countries touched.

*Tested Methods in Town and Country Churches.* By Edmund deS. Brunner. Published by George H. Doran Company, New York City. Price, \$1.25.

This is probably the last word in the working out of a very practical program for town and country churches. The author discusses practically all the elements which enter into the making of a successful rural church life. The book deals with methods rather than with principles and tells *how* to do the thing rather than *why* to do it. It touches on such phases as "Evangelism," "Worship and Services," "Religious Education," "Work for Age and Sex Groups," "The Plant and its Equipment," "Church Finance," "Organizing the Church for the Program," "Publicity," "Community Welfare and Church Co-operation." The value of the methods suggested lies in the fact that they have been tried out and proved effective. Concrete illustrations are given. Besides, there is a valuable bibliography at the end of each chapter which is helpful in studying the underlying principles. Every rural pastor should have a copy of this book and study it most carefully.

*Churches of Distinction in Town and Country.* Edited by Edmund deS. Brunner. Published by George H. Doran Company, New York City. Price, \$1.50.

This book is a companion of the one on "Tested Methods in Town and Country Churches." That volume treats of forty churches which were selected where modern, scientific methods were applied. This volume contains the stories of fourteen out of the forty in order to illustrate the particular problem and its solution which may appear in any one of them. Each case cited was studied by an employed field worker for a period of a week or a month, and the results of the investigation carefully tabulated and recorded. There are also numerous illustrations and maps which lend interest to the volume. The Committee on Social and Religious Surveys under whose auspices these volumes have been issued by Dr. Brunner, deserve a debt of gratitude on the part of those who have similar problems in their fields of labor.

*New Testament Sociology.* By Philip Vollmer, Ph.D., D.D. Fleming H. Revell Company, 1923. Price, \$2.25.

It is more and more contended that the spiritual principles underlying the Kingdom of God as set forth by our Saviour are intended to be applied to this world as well as to the next. In fact, we are beginning to be quite certain that unless we have applied those principles in this life, we have no reason to believe that they operate so far as we are concerned, in any other world. Christian Sociology is a matter demanding the profoundest attention. A very important and valuable contribution has been made to this type of Christian literature by Dr. Vollmer as set forth in the title of the book under our notice. The book is intended by the author for "Higher Institutions of Learning, Brotherhoods and Advanced Bible Classes." It is worth the most careful study, though it is not of uniform value throughout. The material is presented in a pleasing style and simple diction. The subject matter is set forth more in outline than in comprehensive discussion. The author expresses his aim thus: "to be suggestive rather than exhaustive as to material; prolific in its references to literature; terse and condensed in diction, avoiding time-consuming verbosity; and analytical in arrangement, encouraging accuracy in study." This aim has been fully realized throughout. Under the subject, "What Must the Church Do?" Dr. Vollmer says the Church must teach *all* of Christ's Gospel—unabridged, unutilized, "unsharpened," including its social applications. To many, even Christians, the social ideals of Christ seem Utopian, unrealizable, grotesque. Hence they are explained away. This is all wrong. Let the Church preach Christ's Gospel with intellectual honesty and allow it to speak for itself. High ideals are the best things the Church can give to men. The Church must attend more assiduously than hitherto to her teaching function



directly, and indirectly by influencing other educational forces. The Church must cultivate in ministers and members moral courage. In all ages men have made bids to buy her influence, sometimes by threats and at other times by kindness. But with all their faults no one can say that the American ministers speak from their pocketbooks and not from their consciences.

Not one member of every classical committee on Social Service and Rural Work should fail to study Dr. Vollmer's book. It will help to clear away a great deal of useless debris that persists in our thinking on this subject.—PAUL D. YODER.

*The Frontier Spirit in American Christianity.*

By Peter G. Mode, Ph.D. Publishers, The Macmillan Company, New York. Price, \$1.75.

Here is a book that every Christian in America should read. It is the unfolding of the task that we owe to the land of our birth. The author conceives the duty of Christians to be to foster a spirit of religion that will express the real mission of this virgin continent. "The Frontier is the key to the fundamental and distinguishing characteristics of the religious life of America." There is need to enlarge the missionary horizon and to stress the spiritual value of education. Chapter V on "The Sanctuary of the Small Sects," reveals the number as well as the folly of the 202 religious denominations. In the East, Pennsylvania famed from earliest days for her devotion to religious liberty has 79 sects each having less than 10,000 members. The fate of the sectarian spirit is only a matter of time.

*More Jungle Tales.* By Howard Anderson Musser. Published by George H. Doran Company, New York. Price, \$1.50 net. Illustrated.

Mr. Musser has again penned some wonderful tales about his own experiences in India. He has the faculty for making his pictures very vivid and interesting. Boys will especially enjoy these tales, although no reader

will find them dull or uninteresting. While he tells of monkeys, snakes and wild beasts of the jungle, at the same time his book is filled with missionary zeal, courage and enthusiasm. There are many appealing incidents, too, about the folk. His sense of humor adds much to the facts he relates.

(Continued from Page 557)

love to pose like the people in the beautiful picture concerning which they have just had a story.

Why not use the same method in Sunday School and Mission Study?

READ CHAPTER III, and follow this development from the Beginners' Department to the Adult—through the dramatic instinct. Learn to use the material you have. It isn't so much lack of material, but lack of knowledge along this particular line.

Educate yourself to use the attractive, inspirational and educational "tool" with which nature has endowed each one of us.

The little baby each day displays his dramatic instinct, Let us help him develop along this line—and be *natural*.

For Beginners, we use the story playing without words; in the Primary, we use story with words. For Juniors story playing with words and improvised costumes; Seniors and Adults, printed plays—Pantomime-pageantry and Tableau.

In your preparation select a "theme" suitable for the occasion, to the age and interests that all may work together as an educational instrument.

MRS. E. M. ANNESIANSLY.

(Chapter IV in next issue)

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of September

Synods	1922			1923			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$2,760.00	\$208.00	\$2,968.00	\$1,923.97	\$2,820.86	\$4,744.83	\$1,776.83	
Ohio	1,527.09	47.50	1,574.59	615.00	1,275.74	1,890.74	316.15	
Northwest	284.28	25.00	309.28	291.52	428.88	720.40	411.12	
Pittsburgh	1,017.00	125.00	1,142.00	275.00	1,071.09	1,346.09	204.09	
Potomac	2,215.34	646.00	2,861.34	1,034.46	866.54	1,901.00		\$960.34
German of East	298.69	60.00	358.69	4.75	119.73	124.48		234.21
Central	268.00	53.91	321.91	508.43	613.41	1,121.84	799.93	
Mid-West	563.70	25.00	588.70	686.31	561.96	1,248.27	659.57	
W. M. S. G. S.		2,293.20	2,293.20		3,329.32	3,329.32	1,036.12	
Requests		100.00	100.00		25.00	25.00		75.00
Miscellaneous		1.00	1.00		154.00	154.00	153.00	
Totals	\$8,034.10	\$3,584.61	\$12,518.71	\$5,339.44	\$11,266.53	\$16,605.97	\$5,356.81	\$1,269.55
					Net Increase		\$4,087.20	

# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

**O** LITTLE town of Bethlehem, how still we see thee lie;  
Above thy deep and dreamless sleep the silent stars go by;  
Yet in thy dark streets shineth the everlasting Light;  
The hopes and fears of all the years are met in thee tonight.

## A Forward Look

**I**T seems a happy coincidence that the first issue of *THE OUTLOOK OF MISSIONS*, for 1924, will be the Girls' Missionary Guild Anniversary Number. Specially timed articles will be prepared by Drs. A. R. Bartholomew and C. E. Schaeffer, with a leading article by Miss Jessie Dodge White, Secretary of the Student Fellowship for Christian Life Service. Miss White will give her European experiences in connection with attending the meeting in Berlin of the Youth Movement of Germany. There will be a New Year Story of the adventures of two German girls journeying to America, a Prize Essay by one of the Guild girls and other interesting news and articles. Then, too, the illustration for the cover will typify the highest form of service. The picture is called "*Pass It On.*"

## An Appreciation

**S**OME months ago at a Classical Meeting of the Woman's Missionary Society, Mrs. Grace Chesterman, of Lamotte, Iowa, read a paper on "Reminiscences of Early Pioneering at Zwingle, Iowa." Mrs. Chesterman allowed us to use the paper and in addition secured reliable information through interviews with a large number of people, for our use with "That Christmas of '51." We feel that the Reformed Church at large should recognize the significance of the struggles of the First Reformed Church west of the Mississippi. Almost from the first its scope was greater than to minister to the spiritual needs of its immediate members. It was an outpost for Protestantism on its transcontinental march. It is thrilling to see this Church maintain itself in the

midst of strong Catholic forces. The face of the country proclaims its value. The well ordered and prosperous looking homes and farms of the descendants of our Pennsylvania pioneers emphasize by contrast the easier going and less painstaking habits of home making in the Irish Catholic population. Mrs. Chesterman is of the fourth generation descendant of the pioneer family by the name of Kemmerer, whose daughter Elizabeth died in the home of Daniel Cort and was buried on the hillside in one of his fields. This later became the cemetery.

## Early-in-the-Year Events

The tentative program of the Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America, January 5-8, features the Student Situation, Christian Internationalism and Law Enforcement. On Monday evening, January 8th, Hon. Mabel Walker Willebrandt, Assistant Attorney General of the United States, will speak on Law Enforcement in the Town Hall, 113-123 West 43rd street, New York City. The business sessions will be held at 25 Madison avenue, 19th floor.

Haddon Hall, Atlantic City, N. J., has been selected for the Annual Meeting of the Council of Women for Home Missions, January 15-17. "Christian Aims in City and Country" is the general theme about which the program will be planned.

The first edition of "Save America" has been exhausted and a 100,000 edition is almost ready to be distributed.

## NOTES

We trust the Woman's Missionary Societies and the Girls' Missionary Guilds are planning for the celebration of the Tenth Anniversary of the Girls' Missionary Guild. January is the anniversary month. In this issue Miss Alma Iske, Field Secretary of the Department, gives the suggestion for "A Birthday Party."

\* \* \*

Miss J. Marion Jones, our comparatively new Literature and Student Secretary, did her first large piece of public work at the Educational Institute in her home classis—East Pennsylvania. Her manner of presentation of the various phases of the program was highly commended.

\* \* \*

At the holiday season, our prayers will be with the large body of Christian students who will assemble at Indianapolis, Indiana, for the National Student Volunteer Convention.

\* \* \*

For the first time Chinese women met in a National Convention of their own. The meeting was the First National Convention of the Young Woman's Christian Association of China. The meeting was held at Hangchow. Delegates were there from twelve leading cities and ninety-two schools and colleges.

\* \* \*

Miss Carrie M. Kerschner reports the following new and reorganized Woman's Missionary Societies:

Trinity Reformed, Everett, Pa., Mrs. W. H. Howard, President. Twenty members. Organizer, Rev. C. M. Mitzell.

St. David's Church, Manheim Charge, Mrs. Raymond Myers, President. Seventeen members. Organized by pastor, Rev. E. M. Sando.

Jerusalem Reformed, Penryn, Pa., Miss Mary White, President. Twenty-two members. Organizer, Mr. Malschnee.

Reorganized, Brownbacks Charge, Spring City, Pa., Mrs. Milton Prizer, President.

\* \* \*

Miss Alma Iske reports an exceptionally encouraging month in Mission Band organization. Mrs. H. E. Glatfelter is the organizer and leader of the new Mission

Band at Salem Reformed Church, Jacobus, Pa.

At Cross Reformed Church, Berne, Ind., Mrs. C. W. H. Sauerwein was the organizer and is also the leader of the recently reported Mission Band.

St. Paul's Reformed Church at St. Marys, Ohio, has a band led by Miss Clara Finke.

The Classical Mission Band Secretary of Eastern Ohio Classis, Mrs. W. C. Blanchford, organized at Grace Reformed Church, Columbiana, Ohio. Leader, Mrs. T. J. Tidd.

\* \* \*

In Schuylkill Classis, Eastern Synod, Mrs. C. A. Huyette, Classical Secretary, organized a Girls' Missionary Guild at St. John's Reformed Church, Orwigsburg, Pa.

\* \* \*

Has Mrs. E. M. Anneshansly's Review of "The Dramatic Instinct" made you desire to use the book in your children's work? Whoever becomes fairly proficient in using the dramatic instinct has traveled a long way toward success with children.

\* \* \*

We call attention to the semi-annual report of the General Treasurer, in this issue. It should be interesting to compare it to the corresponding report of last year.

### The W. M. S. Department Quiz

(Answers to the question are found in this department.)

1. Complete the verse "In Christ there is no East or West."
2. Give the English for "Nippon."
3. The most important task of the Christian Church is what?
4. What Church was organized seventy-two years ago Christmas?
5. What was encouraging at the first anniversary of the New Brunswick Woman's Missionary Society?
6. Two large meetings are scheduled for early in the year—what are they?
7. Name an Anniversary for January.
8. In what connection is the expression "repatriate train" used?
9. What valued heirlooms are mentioned?
10. Indianapolis entertains what convention?



## THAT CHRISTMAS IN '51

### A True Story of Pioneering in Eastern Iowa

"YES, it must be nigh to—let me see—well I declare, if it isn't exactly seventy-two years this Christmas. Certainly I'll be glad to tell you what I remember of the Christmas the Church was started here at Zwingle. It seems as if I remember the things that happened way back better than the ones today. You see, I was but a mite of a girl when we came here and some things that seem like I remember must have come from listening as we sat of an evening around the chimney and talked. But I remember better than anything how brightly the sun shone the Christmas morning we went to Higgin's School House to hear the missionary.

"It's curious how I was just thinking about that Christmas at Higgin's and about some of the people who came there to start a Reformed Church. There were the Corts—that is Daniel Cort's family (his daughter Elizabeth married preacher Bauman), and the Lifferts, Kemmerers, Kifers, Shultzs, the Denlingers, and others I cannot think of. I thought the women and children looked beautiful—everybody in their Sunday clothes! You should have seen the women's poke bonnets. These they had brought in band boxes from the East and they served for Church wear a good many years. I remember standing by the window and watching the people. Some came by wagon drawn by oxen and others walked. Then how I laughed when I saw the preacher—one of his legs was too short and that made him walk funny. Preacher Kroh was the first lame man I had ever seen.

"That Christmas was a jubilee. Everybody seemed so happy. I learned later it was because they were going to have a Church. I remember hearing the people say it was wonderful Christmas weather for these parts. You know what it is to travel through Iowa mud!

"You ask how the country looked? Well I find it a little hard to remember. There were the log cabins, new clearings, old Indian paths, and the wonderful springs

of water. You know the first settlers searched for a good spring when they selected the sites for their farms and homes. . . . Sometimes I seem to be hurrying about the old log cabin or running to the spring for water and I hear the laughing and talk of the cousins or neighbors who had lately come from back East and were staying with us until they got their cabins built. You must know in those days no cabin was too small to house the newest emigrant until he could build one of his own. Then I sometimes think of the lonesomeness of the nights when we heard the howling wolves and screaming panthers and father mentioned the terrible rattlesnake hiss he had heard that afternoon in the outer clearing. Then other evenings—how we laughed and talked if a neighbor came to spend the evening. The women made beautiful patchwork quilts, applique work, crocheted laces and tufted bed spreads (these are valued heirlooms now), and the men talked Church and politics.

"You can't picture to yourself what ample stores of food were prepared for the winter. Although money was scarce we had plenty of good food in spite of the fact that one cow often provided milk for two families and one yoke of oxen did the work of breaking and tilling the ground for two neighbors. The woods produced wild berries in abundance. These were dried and preserved for the winter. The hard maple timber was each spring converted into a sugar camp. The season for this work was short and the whole family helped in tapping the trees, gathering the sap, boiling down the syrup and sugaring off—for on this depended their year's supply of sugar and syrup."

"Talking about these things brings to my mind the fun we used to have when I was growing up—singing school, spelling school, husking bees, taffy pulls, house and barn raisings."

"Auntie leaned back to rest and I consulted my note book. I was gathering data about the organization of the first Reformed Church west of the Mississippi.

My notes said, 'In May 1846 the Daniel Cort family of Reformed faith emigrated from Pennsylvania into the wilderness of what is now known as Zwingle, Iowa. By faith alone come other hardy spirits from Pennsylvania, to this wilderness, faith in their fathers, faith in themselves.' No wonder their minds turned instinctively to that ancient day when Jehovah charged the people whom He had brought through the wilderness, not to forget their God. And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness. A meeting was held in June 1849 and a committee appointed to open correspondence with Rev. Haeke, of Greensburg, Pa., to see what could be done to get a minister. The correspondence finally resulted in Rev. David Kroh, exploring missionary, visiting the neighborhood. On Christmas Day, 1851, he organized a German Reformed congregation. One of the resolutions adopted reads, 'Resolved that we feel ourselves called upon, in the most solemn manner, in reliance upon Divine aid, to organize a German Reformed congregation at this neighborhood with the view to secure and sustain the ministrations of the Gospel among us.'

With a start, Auntie sat erect, "I do believe I was napping. I clear forget where I left off talking. What's the little black book you're writing in?"

"Auntie seemed pleased when I told her what I was doing and said, 'You must be sure to write on the first Sunday the Church was organized they took a collection for missions. I remember hearing there were fifty-two Charter members, and on that first Sunday they pledged \$133 toward the pastor's salary and gave a collection to missions of nearly nine dollars. We couldn't get a regular minister right away. The first summer we had F. C. Bauman, a student from Heidelberg Seminary—they tell me the school has moved to Dayton—and that ministers don't study at Heidelberg any more. Well, I don't believe any school can make better ministers than our Rev. Bauman. As I began saying he came to preach that first summer, and we paid him seventy-five dollars. He often told us how that money paid for the last year he studied at the seminary.

We were happy when he became our regular pastor; that was in 1854. He was the man that made this country Reformed! On the table there is our anniversary book. That tells about the building of the Church and a good many things about preacher Bauman. While I rest a few minutes suppose you write some of the things that book tells.'

"Taking the suggestion I write, 'The people then, before building homes for themselves built their Church—"The little Church on the hillside." Everybody did his part, pastor and people working together, dug the foundation, hauled the lumber, stone and other material, reducing the actual cost to \$1300. The Church was dedicated in May, 1856.'

"Again Auntie took up the thread, 'Yes for over fifty years preacher Bauman went about this country; no people were too poor and no roads too bad for him to preach a funeral sermon or baptize the children. Here he preached and it seemed as though he was a part of this place



. . . fifty-five years is a long time to preach to the same congregation. Many a time he walked twenty miles to preach when the roads were too muddy to use his horse.'

"What was his salary?"

"It never was much in money that I know. When the deacons went among the members every spring, some would promise one hundred bushels of oats or meat or other things that a family needed. Then to get a little extra money for books and magazines he taught the village school. He was paid eighteen cents a month for a pupil and in the evening he taught singing classes.'

"In those days money *was* scarce. The people paid twenty percent to twenty-five percent interest on their homes, but the things they had to sell brought very little. Most people raised everything they needed and more, but there was no way of selling what they didn't use; oats was worth ten cents a bushel, pork a cent a pound, wheat thirty-five cents a bushel. But customs were quite different from now. Things were made in the home in place of bought at the store. The farmer raised wool; this the housewife washed, carded and spun into yarn, from which hosiery, mittens and scarfs were knitted, or was woven into cloth from which blankets, men's, women's and children's clothing were made. The carpenter in the neighborhood made most of the furniture and the shoe-maker each year "took measure" for the family supply of shoes.'

"Oh, Auntie! twenty percent and twenty-five percent interest! From whom did the people borrow the money?"

"Often they had to send back to Pennsylvania; sometimes they managed to get it at Dubuque."

"You have helped me greatly. To me the Church seems like a fortress manned by the brave army of pioneers under the command of Rev. Bauman, to guard Protestant Faith on its westward march across the continent. Somebody has written "God made the country: man made the town." You believe, do you not, that Rev. Bauman had a great deal to do in making this part of the country—I'm sure I do.'

\* \* \*

"No, I do not forget the good work of the other two ministers who served this congregation, but you see I'm trying to get the past history and I'll let the telling of the present to some other person. What do you think about closing this paper with "Where there were settlers' cabins, now are modern homes: the generation planted here in faith, have kept their faith. The fifth and sixth generations, proud in the traditions of their people are keenly conscious of the enviable heritage that is theirs." Is that all right?"

Ed.—Adapted from a paper written by Mrs. Grace Chesterman, Lamotte, Iowa.

### An Autumn Anniversary

The Woman's Missionary Society of Livingston Avenue Reformed Church, New Brunswick, N. J., celebrated its first anniversary with a real birthday party and a fine business meeting on October 15th. It was encouraging to note that the Society had "taken the trouble to more than double" the membership. The Society was organized with seventeen Charter Members October, 1922, and up to the anniversary meeting numbered 35; five new members were added at that time.

Four of the members, Misses Martha Vogel, Rose Gerhard, Lottie Weber and Mrs. W. H. Bollman, attended the Missionary Conference at Colledgeville last August—and as one of the members says "came back with many helpful suggestions and interesting accounts of the Conference."

At the organization three-fourths of the membership subscribed for THE OUTLOOK OF MISSIONS and "we are hoping to be able to reach 100 percent enrollment for the magazine at the November meeting." *Congratulations!*

### At Christmas

"The earth has grown old with its burden of care,

But at Christmas it always is young,  
And the heart of the jewel burns lustrous  
and fair

And its soul, full of music, breaks forth  
on the air

When the song of the Angels is sung."



## Recollections of My Last Student Years in Hungary— Impressions of My First Student Years in America

*(To be used with the program of the Woman's Missionary at the January meeting.)*

THE story of my last years as a student in Hungary, the recollections of which I shall relate in this short article, are so overclouded with suffering and pain, that I am glad if I do not have to remember it at all. Today, however, after having been in America for one year, I am thankful to God that once He gave me the opportunity to become acquainted with the shadowed side of life.

I shall try to give a short sketch of my last student years in a Roman Catholic Institution, then of my two years in one of our Hungarian Reformed Theological Seminaries, and, leaving my old Hungarian environment, I shall come to the United States and give my first impressions of student life here in America.

Hungary, as well as the other countries of Europe, has an Educational System entirely different from America. Most of our elementary schools belong to the different denominations: some of them are under the superintendency of the State. The elementary school training covers practically four years. Then the boy or girl passes over to the Middle School. This course covers eight years and leads directly to the highest institutions in the country—to the Universities and Theological Seminaries.

My home being in Nagyvarad, Transylvania (a city today under Roumanian rule), it happened that for eight years I attended a Roman Catholic College or as we call it Gymnasium. This was the only Gymnasium in the city. Catholic priests were my teachers. They were well trained in Latin and Greek. Although I lived for eight years in a Catholic atmosphere, nevertheless I had strong religious training in the doctrines of the Reformed religion.

The system of religious education in Hungary is again very different from that in America. We have no Sunday Schools (a few have been started recently), but our religious training runs parallel with our secular every day education.

In Hungary everybody must belong to a denomination. Every child must get a thorough religious education. There is no exception. Thus it happened that twice a week when the hour of religious training approached the Catholic priest as well as the Reformed and Lutheran pastors appeared in our Catholic institution. Each one gathered the students of his faith, took them into different classes and gave thorough religious training in the doctrines of their respective Churches.

My last two years in the Catholic school were filled with trouble and pain. First the Communists became the rulers of Transylvania. Their catchword was: "everybody must be and is independent even from God if there is a God." The mob began to rule and nobody was held responsible for what he did or said. Many state officials, teachers, pastors and priests were killed. Immediately after the Communists left the Roumanian army occupied the city. Their first act was to require state officials to swear and pledge allegiance to the Roumanian King. Of course all the Magyar officers refused to do this so they were deprived of their offices which were filled by uneducated Roumanian men and women.

When the Roumanian army came to Transylvania, most of the schools of the different denominations closed their doors. They were forced to do it. Roman Catholic institutions as well as Reformed and Lutheran ceased to be channels of higher education. Many students and professors were put into prison for two weeks because they continued to attend schools. Everybody that belonged to the Magyar race became the subject of suspicion. The old Magyar University at Koloxsvar in the center of Transylvania was taken away and given over to the new owners of the country. The buildings of the Magyar Reformed Seminary became the residence of Roumanian soldiers. Reformed pastors were put into prison sometimes for several years because they

refused to show their sermons to Roumanian censors. Many secret service men attended the Churches and often created disturbances.

But now I leave Transylvania and go over to mutilated Hungary. My class was the last one to graduate from the Catholic Gymnasium at Nagyvarad. Today the institution is closed. Soon after my graduation my whole family left our home-city, Nagyvarad. We were thrown out of our home by the State and forced to emigrate, or as we commonly called it, to repatriate. Our journey was really "an avenue of grief." To leave our old home where we had lived for sixteen years was no easy task.

The repatriate train on which we left Transylvania was composed of almost one hundred wagons. More than seventy Magyar families, mostly families of professors, lawyers, attorneys, pastors and teachers came with us on that train. All our belongings, furniture, etc., were put into two wagons with our whole family consisting of five members. We had to live in the same wagon for seven days and seven nights.

But I do not like to remember these events. Better pass to my new environment at Debreczen where during my last two years in Europe, I attended one of our Magyar Reformed Theological Seminaries.

Debreczen is about forty to fifty miles distant from my old home-city, Nagyvarad. Since the Reformation it is known as Magyar Calvinistic Rome. Most of the educational institutions here belong to the Reformed denomination. The courses given in the Theological Seminary run parallel with the courses given in the Divinity School of the State University of Debreczen.

The seminary year usually begins in September and ends in June. Christmas and Easter recesses last longer than here in America. Practically all theological students, as well as other students from Reformed colleges, at Christmas, Easter and Whitsunday go to assist Reformed pastors in different sections of the country. From the Reformed college and seminary at Debreczen about 150 students go out and are the "legates" of their

school to the congregations during the above named great Holy Days. (In Hungary, the celebration of Christmas, Easter and Whitsunday lasts two days and the pastors are glad to have a "legate" who will preach at least three times for them during the two days.)

Within the seminaries there are a number of student associations. Once a week they come together in a class room and hold programs with the aim of self-training. One of them preaches, another prays, the third relates a poem, the fourth a play, the fifth one reads a scientific or theological dissertation, etc. Once or twice each year the students hold a special program for the inhabitants of the city. These programs are always highly appreciated by the audience.

The students of the different seminaries visit each other frequently. Every seminary has a famous and excellent choir composed of students and assistant ministers. These choirs exchange visits at the different seminaries, thus the students become acquainted.

All theological students are united in two associations: "The General Convention of Reformed Theological Students" and the "Soli Deo Gloria Association." Both hold their conventions in June.

To keep within the limits of this short article, I must leave my recollections of Hungary and pass to my impressions of student life in America. It seems here in America a student has all the opportunities which a student lacks over in Hungary. He is helped by the Church itself: has a good, warm room, his everyday needs supplied, has money to purchase books, to subscribe to magazines, Church papers, etc.

The intimate, friendly relationship between American students is like that in Hungary. It was a very interesting thing for me to espy here in America the same types of students as I had found among my class-mates in Hungary. I have to mention that a much more democratic spirit prevails between the professors and students here than in the old country.

Another fact I must mention before I close. I have noticed that most of the American students are very good business men. Better than we Hungarians. It

may be, however, quite natural. They have always lived in an industrial country; we in an agricultural.

And now I close. Perhaps I was a bit longer than I expected to be, but it is not my fault, but the fault of my extensive subject.

BELA VASADY.

*Central Theological Seminary,  
Dayton, Ohio.*

### **The Ninth Annual Convention of the Woman's Missionary Society of Potomac Synod**

FROM beginning to end the atmosphere of the Ninth Annual Meeting of the Woman's Missionary Society of Potomac Synod was permeated with the truly Southern hospitality and good cheer of the Reformed Churches of Baltimore, represented by the pastors and the women of the Union of the fifteen Churches. By the pastor of the Convention Church, the Rev. Mr. Conner, and on through to the pastors and representatives even of the unaffiliated German Synod, we were made to feel gladly welcome.

The opening service on Tuesday evening, September twenty-fifth, was presided over by Mrs. A. S. De Chant, of Hanover, Pa. After the address of the President, Miss Anna Groh, of Carlisle, Pa., the main address of the evening was delivered by Mrs. D. B. Schneder, Japan. Mrs. Schneder, in her inimitable and forceful way, presented the great need of Japan today as a *spiritual* rather than a material need. To meet this need, she and Dr. Schneder keep practical "open house" to all who desire to come and ask questions concerning religion and their soul's welfare, permitting these guests to spend the whole day if they desire, and even providing food. Certain days of the week are given over entire to classes for these "seekers," both men and women, and the balance of the time is absorbed by the work Dr. and Mrs. Schneder do outside the home and in connection with the Boys' School.

Most interesting of the routine business sessions were reports of Departmental Secretaries, particularly the Literature reports by Mrs. S. M. Roeder, of Glen Rock, Pa., who, with Mrs. I. W. Hen-

dricks, of Chambersburg, Pa., make up a literature presenting and selling team equal to anything at the big summer conferences. Mrs. Hendricks' talk, following the splendid reports by the Classical Presidents of the various phases of the meeting of the W. M. S. G. S. at Dayton, was a real stimulus to better planned meetings and the wider use of the fine material published by our own Society.

The pageant, "The Cross Triumphant," presented by the young people of the Reformed Churches of Baltimore, and the Daily Vacation Bible School demonstration by children of the Third Church, Rev. J. Riley Bergey, pastor, added much to the interest and inspiration of the meeting.

Important items among the actions taken by the Synod, were the decisions, first, to raise a fund of \$5,000 in five years to establish scholarships in Reformed Church institutions for students putting a "religious service" emphasis on their training; second, to request all the members of the W. M. S. Potomac Synod to make a contribution of two cents a week for one year, to be used toward the cost of the Woman's and Kindergarten Building in Sendai, for which Mrs. Schneder made so earnest a plea. Mrs. Schneder's prayer was that a great blessing come upon the women as an answer to their share in this work.

One of the most inspiring parts of the whole sessions was the presence of and interest shown by the representatives of the Girls' Missionary Guild, our future leaders who show such rich promise.

The meeting was fittingly closed by a quiet hour of music and prayer, led by Mrs. Barnhart, of Baltimore.

CORINNE BOWERS.

Chambersburg, Pa.

### **Form of Bequest**

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anwalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.



## The Woman's Missionary Society of Eastern Synod Observes Its Thirty-fifth Anniversary

**F**AIR weather, a fine program, a beautiful new Church, an organ and organist—with music that was worship—generous hospitality and many courtesies marked the thirty-fifth anniversary meeting of the Woman's Missionary Society in St. John's Reformed Church, Allentown, Pa., October 2-4, Rev. A. O. Reiter, pastor.

The President, Mrs. J. L. Roush, presided over the business sessions. The attendance was large, particularly gratifying was the larger than usual number of delegates from local societies.

The following changes were made in the Executive Board: Miss Bessie M. Shade, Royersford, was elected Corresponding Secretary; Miss Katherine Laux, Reading, Secretary of Life Members and Members in Memoriam; Mrs. Charles F. Freeman, Doylestown, Secretary of Mission Bands; Miss Minnie Bausman, Millersville, Secretary of Organization; Mrs. John Lentz, Milton, Secretary of Stewardship; Miss J. Marion Jones, of our Philadelphia office, was chosen to edit the W. M. S. Column of the *Reformed Church Messenger*.

The report of the Treasurer indicated a healthy condition in the affairs of the Society. Five hundred dollars was voted for Japanese Relief through the Foreign Mission Board.

Mrs. W. F. Curtis, of Cedar Crest College and President of the hostess society, welcomed the delegates. During the sessions which preceded the special anniversary service the following addresses were given: Christian Education, Rev. W. F. Curtis; Deaconess Work, Miss Jennie Steinmetz; Our Jewish Work, Mrs. R. C. Zartman; Our Hungarian Work, Rev. Alexander Troth; The Women and Children of Japan, Mrs. Paul F. Schaffner; Indian Work, Miss Anna Grim. The Conference Hour on Schools of Missions was led by Mrs. J. W. Fillman. Rev. John B. Stoudt, Director of the Huguenot-Walloon Tercentenary, spoke in the interest of the celebration.

Wednesday afternoon the Holy Com-

munion was administered by the pastor, Rev. A. O. Reiter. Following this a recess was taken that the delegates might enjoy an automobile ride with sight-seeing which included a stop at Cedar Crest College, the Col. Trexler fisheries and historical spots in and around Allentown. A reception and supper at Millerheim, the home of Mr. and Mrs. David Miller, concluded the recreational afternoon of the Synod. Mrs. Miller's guests numbered nearly one hundred. An abundance of pretty flowers, music, several short addresses with a bountiful supper made the event unusual in the history of missionary meetings.

A beautiful Consecration Service, led by Mrs. Irene A. Anewalt, brought to a close one of the most inspirational meetings in the history of the Woman's Missionary Society of Eastern Synod.

### The Anniversary Service

A large audience gathered on Thursday evening for the Anniversary Service. Special music was prepared by the organist and choir, with solos by Mrs. Harold Becker and Mr. Tracy Reese. Miss Katherine Laux gave an address, "Thirty Years in the Master's Service." This was reminiscent of the many struggles of the early years of the society. Mrs. Rebecca S. Dotterer, the only living Charter Member, gave an historical address, "One Little Mustard Seed," beautiful in imagery and in the choice of interesting data. Her audience said "A Masterpiece." Miss Laux was presented with a gold piece in recognition of thirty years of continuous active service. Mrs. Dotterer was presented with roses.

With a service, beautiful in its simplicity, the Classical Presidents brought their anniversary gifts. These totaled \$1265. Rev. A. R. Bartholomew, D.D., received the gifts and led in a consecration prayer after which he delivered the Anniversary Address, "Facing the Future."

## Literature Chat

CARRIE M. KEESCHNER

**A**N editorial in a business advertisement of a prominent Philadelphia firm reads, "There is no stand still here. Life and growth are visible at every point—nothing lags or flags. The women of our city are good judges and fair critics. Our duty is to give them the best things to be had."

This is equally true of our literature depositories. Our business is growing. Whenever our office quarters have been moved it has meant better service and now that we are in our new rooms, 416 Schaff Building, we look for marvelous growth. It depends largely upon you.

We have several new things to offer. The Calendars have just arrived (October 26). The "Cross" on the cover page is significant because of the Pageant, "The Cross Triumphant," which we shall offer later. Send in your orders for Calendars early; 20c each in lots of less than a dozen. One dozen or more, \$2.00.

"Pro and Con," the Girls' Missionary Guild and Mission Band demonstration given at Dayton is ready—7c each. (13 or 14 characters—short speaking parts, easy to give.)

February is the month when the entire Church will concentrate on the study of Japan. As a woman's organization we are using as a basis for our program meetings, "The Woman and the Leaven." Price 50c paper; 75c cloth. How to Use, 15c each. (Order early, please.) The Packet with one outline for use with book sells for 35c; with twelve outlines, 50c; extra outlines, 60c per dozen.

The Girls' Missionary Guilds are to use "Japan on the Upward Trail," 50c paper; 75c cloth. Leader's Help, 15c. Extra outlines, 60c per dozen. Intermediate book "Young Japan" (for leaders only) 40c. For Juniors "The Honorable Japanese Fan," 40c paper; 65c cloth.

Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Phila-

delphia, Pa. All other Synods should send orders to the Woman's Missionary Society, No. 8 Remmele Block, Tiffin, Ohio.

### The Woman and the Leaven in Japan

(February)

**Devotions:** Make a chart of the Acrostic on page 6 of the outline on "The Woman and the Leaven." Use this frequently so that all may learn the Scripture quoted.

**Author:** Data on page 3 of book.

**Prologue:** The statement to be made by the leader is found elsewhere in this issue.

**Charts:** Take the trouble to make the charts suggested on page 7 of the outline.

**Maps:** Display and use during the entire course the large wall map on Japan, 60c. All the Mission Stations are marked on it.

Four outline maps to be used thus: Color Japan red—and all of California the same color. Japan is nearly as large in area as California (Statesman's Year Book.) To show the population of Japan in a vivid way, color another outline map of Japan and about half of an outline map of the United States in blue. (Outline Maps of the United States may be secured at both depositories for 5c each.) The population of Japan is about one-half that of the United States. Outline Maps of Japan 12 for 25c (not sold separately).

Compare the changes in America in the last seventy years with those that have taken place in Japan in the same period.

Curios for your first lesson may be secured for postage from Rev. A. V. Casselman, 417 Schaff Building, 1505 Race street, Philadelphia, Pa. Reserve the date.

As you begin the study of Japan **LEARN TO SPELL JAPAN RIGHTLY** in the first chapter. Yellow journalists and modern writers have spelled it for our nation in terms of Jealousy, Arrogance, Pride, Ambition and Narrowness. Find other attributes applicable to the Japanese which will spell it—but you are to supply the adjectives.

Your room may be attractively decorated with plum or cherry blossoms made of pale pink crepe paper. Display the American and Japanese flags.

Emphasize the last five lines in first paragraph of page 35.

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth."  
Ephesians 4: 1-7.

### Data to Be Used at February Meeting

*(The Woman and the Leaven in Japan)*

The Japanese call their country Nihon or Nippon. The word came originally from China—Jih-pun—and means "sun source," "sun birth," "sun rise." So it is that Japan has come to be known as the "Sunrise Kingdom." Concerning its creation, the Japanese tell the following legend: Once upon a time a beautiful rainbow of great size drifted down from the sky and finally rested upon the sea. The god, who was seated upon the rainbow's arch, dipped his spear into the water and when he raised it the shower of drops which fell from the spear hardened as they touched the water and formed separate bits of land." According to the story, the islands thus formed make up the "Happy Land of Nippon."

There are in all about 4200 of these islands, but only about five or six hundred of them are inhabited and it is only the main island Hondo or Honshu that, to most foreigners, is the real Japan. Even this island is of comparatively recent acquaintance for it was not until 1854, when Commodore Perry finally succeeded in opening one port to trade, that first hand information was obtained. Before this time, it was a crime punishable by death for a foreigner to enter the country or a national to leave it.

The three chief religions of Japan are Shinto, Buddhism and Confucianism. The native religion is Shinto whose teachings may, perhaps, be summed up in two single commands—"Fear the Gods, and obey the Emperor," and "Be pure in heart and body." Buddhism which entered Japan by way of Korea from India has as its essential doctrines: (1) The doctrine of transmigration of souls; (2) Pain is universal; (3) In order to escape from pain desire must be destroyed; (4) There

is a way to extinguish desire by quiet contemplation united with the simplest kind of life. Even though it is said that Confucianism in Japan is more of a system of ethics than a religion, yet this system has some of the characteristics of religion. It recognizes the existence of deities and demons who are to be revered, but kept at a distance and encourages ancestral worship.

Contrary to general belief, woman's place in Japan through the ages was one of power and respect. Hanano Sugimoto, in an intensely interesting article, "The Freedom of Japanese Women," in the January, 1920, *Ladies Home Journal*, writes, "Japan claims sixteen women rulers, without including empresses who were regents . . . in her home woman held a place of honored responsibility." It was due to Buddhism whose spread was fostered by an empress that woman in Japan lost her freedom. For this religion together with Confucianism gradually lowered woman's position until it can perhaps be summed up in the Confucian teaching, the "three obediences"—in her girlhood to her father, after marriage to her husband and in the case of widowhood to her eldest son.

### A Review of Following the Dramatic Instinct

ANITA B. FERRIS

#### CHAPTER III.

*Following the Development of the Dramatic Instinct.*

This chapter gives us a graded program, based on the development of dramatic instinct.

Types of material and their values; the play; story playing; pageant; demonstration; pantomime; tableau; "Exercise." Importance of the theme.

The value of dramatization as a tool of pedagogy rests on its power to hold the pupil's interest and attention without his voluntary or conscious effort. "It conserves energy."

If this is nature's way of teaching the child—why should we not grasp "the tool"—ready to our hand?

Kindergarten children in public school

*(Continued on Page 546)*



## Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

### "The Child and America's Future"

#### CHAPTER V.

*Aim:* To show that the most important task facing the Christian Church in America is the religious education of American youth.

In the early years of America the chief agency in the training of the children and youth was the home. Its teaching was supplemented by the Church worship, by catechetical instruction and by reading and teaching the Bible in the public schools.

In our day we find the compulsory teaching of the Bible taken out of the public schools. A deplorable fact, which came about rather naturally through the stressing of two of our principles of democracy, namely, religious liberty and education for citizenship.

At the present time many modern parents, apparently without a sense of their own responsibility, have delegated the religious training of their children to the Sunday School. While this institution has done valiantly, we find that it is inadequate both in program and equipment, pp. 129-138.

Mention some attempts that have been made to supplement the work of the Sunday School, pp. 139-146.

#### *Questions*

1. What is the secret of all religious success? pp. 121, 122, 123.
2. What was the purpose of the first Sunday School? p. 123.
3. By whom established in England?
4. What is the weakest spot in the Protestant Church today? p. 129.

The following shows the value of a thorough knowledge of the Bible—"Every one who has a thorough knowledge of the Bible may be truly called educated. Western civilization is founded upon it. Our ideas, wisdom, philosophy, law, litera-

ture, art and ideals come from the Bible more than from any other book." Therefore, girls, study your Bibles both at home and in the Church school.

### A BIRTHDAY PARTY!

Just think, girls, as an official department of the Woman's Missionary Society of General Synod, the Girls' Missionary Guild is TEN years old! Every ten-year-old must celebrate her birthday so we would be happy if in JANUARY, 1924, our mothers (every local Woman's Missionary Society) would give us (every local Girls' Missionary Guild) a BIRTHDAY BANQUET. They would be happy to do it, too.

It would not, of course, be a real banquet if we did not use our colors, have toasts and cheers, "n everything," For that purpose the Girls' Missionary Guild Department has prepared an attractive Souvenir Booklet, which contains suggestions for the celebration. It also contains the history of the Girls' Missionary Guild, which every one will want.

Then, in the evening, we want our sisters, friends and relatives to celebrate with us, so we will invite them to a public program which we will "put on." A pageant has been prepared for this occasion.

Both the Souvenir Booklet and the Pageant may be purchased from the Woman's Missionary Society Depositories. Every Guild should have copies.

The girls of the Girls' Missionary Guild need no urging. Just say the word and they respond. This "special occasion" will be no exception. Let us make it a BIG SUCCESS!

ALMA ISKE,  
*Field Secretary,*  
*Girls' Missionary Guild.*

**CHANGES OF ADDRESS  
SHOULD BE SENT  
BEFORE 15TH OF THE MONTH  
IN ORDER TO RECEIVE  
FOLLOWING MONTH'S ISSUE**

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### Suggestions for a Program to Feature a Review and Close of the Study of "Better Americans"

SCRIPTURE. Ps. 44: 1-3 and Is. 65: 21-25.

SONG. "America."

CHARACTERS AND COSTUMES. *Statue of Liberty* in white robe with a crown and torch of gilt paper. *America* in usual costume of stars and stripes, diadem, etc. *Christianity* in white robe and wearing a halo. *John, of Roumania*, in clothes indicative of the foreigner. *An Immigrant Child* in white blouse, bright-colored skirt, a wide bodice-like belt, a long surplice about shoulders and draped over arms, white stockings. *Lead Pencil*, a boy in wrappings of red crepe paper and wearing a conical cap of wrapping paper tipped with black at apex. *Rose Petal*, a girl in gray dress having very many rose-petal-shaped bits of pink paper pasted or pinned on it. *Kunigunda* in pauper clothes and with shawl about head. *Education, Justice, Loyalty, Reverence, Truth and Obedience* all in white with respective names diagonally across breasts.

(The Statue of Liberty assumes position in rear on platform. After speaking their parts John, of Roumania, and Immigrant Child and Kunigunda to the left and Lead Pencil and Rose Petal to the right group themselves around the Statue of Liberty, who need not maintain pose continuously.)

JOHN, OF ROUMANIA. I am John, of Roumania. I came with my parents to America, where we were told "everyone has a chance," where there is plenty of work, good wages and food. In Roumania, father could never hope to earn enough for a home of our own. In New York harbor we saw the Statue of Liberty and knew that a better day for us was at hand.

IMMIGRANT CHILD. We also saw the Statue of Liberty on coming over and we hoped for a better day; but for a long time it was a hard fight for our family to

make a living. We could speak no English, father could get no paying job. We could not pay the rent and buy food and clothing, too. We were sick, also, at times. With the help of the Mission pastor, father got better work. In the schools and the Sunday School we learned English. Now, we are getting along much better and we are glad we came to America.

KUNIGUNDA. Soon after I came to America, my aunt compelled me to steal, for it seemed to her to be the only way for me to get money for a living. I knew from the Sunday School teacher that stealing was wrong and my conscience wouldn't let me do it. With the aid of the teacher I found work and earned money. To earn is about the only honest way to get money.

LEAD PENCIL. Yes, and those who fully and well earn their money know best how to save it and what to do with it. So many people who have money and plenty that money can buy, do not know how to take care of, and use properly, what they have. Consider myself, for instance, a boy threw me in the waste basket when I was not half used up. If children and adults conserved instead of wasting things, there would not be so many people in need. Save your junk for the sake of your own thrift; it will afford the junkman a living, it is raw material that can be used for manufacturing and adding to the wealth of America.

ROSE PETAL. I am very tired. I made flowers till midnight. By making half a gross today from morning till midnight I earned seven and one-half cents. How I wish I could wear the beautiful flowers I made, which fine ladies wear on Easter hats! I am glad to know that people love the flowers and have regard for all things beautiful, but I wish that the beautiful finery of millinery and things to wear would not have to come into existence by long hours of labor of boys and girls.

(America, followed by Education, Justice and Loyalty, takes place to the left on the platform.)

SONG. "America the Beautiful."

(Concluded in January OUTLOOK OF MISSIONS)

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF TREASURER, MAY 1, 1923, TO NOVEMBER 8, 1923

W. M. S. Budget, 1923-1924	W. M. S. Budget	Synods	W. M. S.				Girls' Missionary Guild				Mission Band Department				Totals
			Budget Paid	Special Gifts	Home Missions	Foreign Missions	Membership Department	Thank-Offering	Special Church-Building Funds	Missionary Review of World	Budget	Home Missions	Foreign Missions	Thank-Offering	
\$14,176.80	\$1,247.75	Eastern	\$ 6,269.65	\$ 354.55	\$1,428.05	\$ 775.00	\$ 2.50	\$ 246.05	\$ 10.00	\$ 27.00	\$ 56.50	\$ 8.75	\$17.76	\$ 9,168.81	
		New Ohio	522.75	462.38	215.00	150.00	20.00	99.70	18.30	5.04	6.10	5.00		1,505.17	
6,566.40	739.25	Ohio	2,664.40	633.44	59.75	100.00		251.74	50.00		28.33			4,806.75	
4,635.00	434.70	Pittsburgh	1,920.80	140.78	326.00	25.00		90.31	30.00	24.40	24.40	2.50		2,621.67	
8,553.60	634.80	Potomac	1,815.21	10.00	245.75	125.00		194.93	30.00	57.75	25.00	9.40	13.40	2,315.67	
3,101.40	389.85	Midwest	1,530.70	86.40	117.84	75.00		191.80	1.05	55.00	14.33	7.00	2.00	2,161.42	
2,989.80	506.00	Central	1,503.05	237.70	45.00	125.00		71.00	5.00	33.63	2.50	2.50		2,184.93	
905.40	128.80	Northwest	546.42	210.71	84.91	25.00		35.30			5.90			981.67	
838.80	53.20	Ger. of East	456.05	301.00	25.00	25.00								823.25	
\$41,767.20	\$4,196.35		\$17,249.03	\$2,135.96	\$2,823.30	\$1,425.00	\$91.32	\$1,000	\$22.50	\$1,291.59	\$144.75	\$199.23	\$30.15	\$43.16	\$26,569.34

DISBURSEMENTS FOR MISSIONS

W. M. S. Budget, Foreign Missions—		MISCELLANEOUS RECEIPTS	
For Miyagi School, Sendai, Japan	\$2,514.75	Sales of Literature	\$ 906.06
For Evangelists, Japan	850.22	Sales of Mission Study Books	1,336.54
For Kindergarten Teacher, Japan	419.12	Sales of Prayer Calendars	19.55
For Ziemer Memo. School, Yochow, China	694.55	Sales of Missionary Pins	56.35
For Girls' School, Shenchow, China	1,532.80	Rental of Costumes	2.75
For Evangelists, China	407.15	Offerings—May 16, 17, Dayton	1.25
For Medical Work, Shenchow, China	490.97	Reimbursement, Rosina Black Reddin	106.68
For Medical Work, Yochow, China	490.97	Interest Earned	25.00
For Christian Literature, Foreign Languages	47.90	Subscriptions, "Everyland"	1,301.74
For Mrs. Hoy's Industrial Work, Yochow	119.77	Subscriptions, "Missionary Review of World"	129.00
For European Fed. Church Relief	95.80		89.50
W. M. S. Special Gifts, Foreign Missions	\$7,664.00	Total Receipts, May 1, 1923, to November 8, 1923	\$ 3,974.42
W. M. S. Thank Offering	2,823.30	Balance Carried, May 1, 1923	\$30,543.76
Scholarship Fund	8,800.00	Total	67,785.97
	450.00		\$98,329.73
Total W. M. S. Gifts, Foreign Missions	\$19,737.30	DISBURSEMENTS	
G. M. G. Budget—		Foreign Missions	\$20,584.82
For Ziemer Memo. School, Yochow, China	\$243.60	Home Missions	21,699.86
For Miyagi School, Sendai, Japan	316.40	For Purchasing Mission Study Books, Printing	



Balance Carried, November 8, 1923.....\$46,310.09

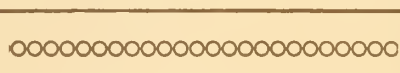
BALANCES	
Scholarship Fund .....	\$ 6,200.30
Special Church Building Funds .....	502.02
Membership Fund .....	20,857.00
W. M. S. Thank Offering Fund .....	5,426.42
Missionary Retreat Fund .....	8,069.80
Kindergarten Building Fund .....	483.59
G. M. G. Thank Offering Fund .....	3,594.20
Mission Band Thank Offering Fund .....	1,173.63
Educational and Contingent Fund .....	3.13

INVESTMENTS	
Scholarship Bond .....	\$ 6,000.00
Notes, Home Mission Board .....	20,900.00
Notes, Foreign Mission Board .....	18,500.00
Liberty Bonds .....	100.00
Cash in Bank .....	810.09

Mrs. LEWIS L. ANEWALT, *Treasurer*,  
814 Walnut Street, Allentown, Pa.

<i>Mission Band Budget—</i>	\$35.13
For Kindergarten Teacher, Japan.....	64.48
For Medical Work, Yochow, China.....	
Mission Band Special Gifts, Foreign Missions .....	\$99.61
	43.16
<hr/>	
Total Gifts for Foreign Missions from all departments.....	142.77
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<i>W. M. S. Budget, Home Mission Board—</i>	\$20,584.82
For Japanese Work, San Francisco.....	
For Japanese Work, Los Angeles.....	
For Hungarian Deaconesses .....	\$993.92
For American Deaconesses .....	490.97
For Jewish Work, Philadelphia.....	1,317.25
For Church Building Funds .....	993.92
	2,071.69
	407.15

W. M. S. Special Gifts, Home Missions.....	\$6,274.90
W. M. S. Thank Offering .....	706.80
Special Church Building Fund .....	12,200.00
Total W. M. S. Gifts, Home Mission Board .....	1,000.00
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<i>G. M. G. Budget—</i>	\$20,181.70
For Migrant Work Among Girls.....	\$53.20
G. M. G. Special Gifts, Home Missions .....	41.05
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<i>Mission Band Budget—</i>	94.25
For Kindergarten Teacher—San Francisco.....	
Mission Band Special Gifts, Home Missions .....	\$28.28
	24.25
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<i>W. M. S. Budget, Tri-Synodic Board—</i>	52.53
For Indian School, Neillsville, Wis.....	\$431.10
W. M. S. Special Gifts, Home Missions .....	306.24
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<i>G. M. G. Budget—</i>	737.34
For Indian School, Neillsville .....	\$506.80
For American Teacher, Lakewood, O. ....	50.00
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G. M. G. Special Gifts, Home Missions .....	556.80
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<i>Mission Band Budget—</i>	77.24
For Indian School, Neillsville.....	\$71.34
Mission Band Special Gifts, Home Missions .....	5.90
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Total Gifts for Home Missions from all departments.....	21,699.86
Grand Total Disbursements for Home and Foreign Mission.....	\$42,284.68



### Stewardship for Woman's Missionary Societies

The Packet of Leaflets on Stewardship which has been compiled by Mrs. D. A. Winter is now ready for distribution. It includes various leaflets and helps for promoting Stewardship in the local Society and sells for 10c. Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods order from W. M. S., No. 8 Rennele Block, Tiffin, Ohio.



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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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